

The American Friend

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Making for World Peace

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ON THE HORIZON OF THE CHRISTIAN CHURCH

CONGREGATIONAL-CHRISTIAN UNION

The first concrete procedure in merging the Congregational and the Christian denominations, in accordance with the decision arrived at by their respective governing bodies, occurred on November 26, when the first meeting of "The Executive Committee of the General Council of the Congregational and Christian Churches" was held in New York. The new Executive Committee of the joint body elected Dr. Clarence H. Wilson, a Congregationalist of Yonkers, as the Chairman, and then proceeded to work patiently at the details of the process of completing the merger. A plan for combining the church papers of the two bodies—*The Congregationalist* and *The Herald of Gospel Liberty*—has been formulated and already approved by the Congregational Publishing Society. The plan is to come before the Christian Publishing Association for its approval on December 9.

LATEST WORD ON THE CHINA FAMINE

On the conflicting views concerning the famine situation in China a fresh ray of light fell in a cablegram to the International Missionary Council, New York, from the National Christian Council of China, Shanghai, under date of November 25. The cablegram carries the following up-to-the-minute information: "National Christian Council of China is convinced famine conditions are severe and supports the reply of China International Famine Relief Commission to the American Red Cross, especially in the matter of relief needs. We urge an appeal for additional funds and recommend that China International Famine Relief Commission administer, conditioned on their immediate use for winter and spring, and have so informed them." The National Christian Council of China, from whose office the message comes, is the cooperative agency of

practically the entire Christian movement in China. A full interpretation of the statement of the China International Famine Relief Commission appears in the November mid-monthly issue of the Survey, from the pen of Professor John Stewart Burgess, of Yenching University. This article emphasizes the continuance of the drought, the appalling suffering, the practicability of administering relief efficiently in spite of chaotic conditions, and the probability that American help would stimulate the Chinese to greater activity in their own behalf.

OUTLOOK BRIGHTER FOR RUSSIAN PEASANTS

Happier days seem in prospect for the 13,000 or 14,000 Mennonites, Doukhobors and other religious peasants who have been living in abandoned summer cottages in Moscow, Russia, mention of which was made in our last issue to the effect that they had been denied permission to leave Russia. A large percentage of these are Germans and arrangements are being made to keep them in temporary quarters in Germany during the winter and in the spring they will be sent to Western Canada, the Canadian Mennonites having guaranteed the Canadian government that they will not become public charges. The Russian government has decided to cancel its demand of 220 rubles for a passport from each person over 16 years of age and will permit all peasants now in Moscow to depart without official interference. Owing to the long delay in obtaining funds from the German government, scarletina broke out among the peasants in Moscow and much dissatisfaction resulted until the Russian government refused to permit the peasants to leave the country and had many sign papers agreeing to go back to their homes. Although these had sold all their belongings, farm machinery and livestock, they were shipped back to Siberia and other sections in box cars. Just how these will be able to leave Russia is now a problem. About 300 had got out before the Russian government stopped the emigration. It is reported that the Canadian Mennonites have guaranteed that their Russian brethren will not become public charges but that they also gave a guarantee for those of other faiths. Many of the emigrants are said to have been wealthy at one time and have been reduced to poverty through heavy grain levies made by the Russian Soviet authorities and through changes in conditions in Russia since the revolution.

THE AUSTRALIANS ABOLISH CONSCRIPTION

Australia's new labor government, as its first major act, announced the suspension of compulsory military training. Under the old law, all boys between the ages of seventeen and twenty-one, drilling weekly and serving in camp in summer, were forced to serve as militia. This provided the commonwealth, which has a population smaller than that of New York City, with an active army of 45,000 men. The troubles of conscientious objectors in dealing with this law have been a constant source of agitation. Evidently the new Australian government feels that the danger of Japanese invasion, which secured the law's passage eighteen years ago, is at an end. At any rate, Australia is to know conscription no more. Meanwhile, New Zealand has tried to sidestep the issue by providing that any conscientious objectors against her military system, which is like the one just abandoned by Australia, must drill with the Salvation Army. "This," says *The Christian Century*, "may be regarded by Sir Joseph G. Ward, premier of New Zealand, as political finesse calculated to bring pacifists into ridicule. But it gives the Salvation Army a magnificent opportunity to demonstrate the constructive citizenship which lies open to those who serve in its ranks."

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Facing Our High Cost of Defense

THERE is a considerable difference in the atmosphere surrounding an Armistice Day address and a message to Congress. On the former occasion, there is good opportunity for the President to set some prophetic stakes, while feeling obliged to make, on the other hand, some such nationalistic gesture as the day seems to demand. The message to Congress is one of report and recommendation, laying down the President's blueprints of proposed action and legislation.

This difference is well illustrated in that section of President Hoover's message to Congress having to do with national defense. What little there was of American Legion atmosphere in his Armistice Day address is absent and the President brings to Congress the cold, gray facts of our mounting cost of national defense, which is a matter of deep and abiding concern with him, frankly expressed.

He shows that from a total expenditure for national defense purposes in 1914 of \$267,000,000, the total for the current year will exceed \$730,000,000, excluding all civilian services of the war and navy departments. Programs now authorized will carry it to still larger figures in future years. In terms of men in service, in 1914, including our citizens' army, the officers and men in our regular forces were about 299,000, while in 1929 they have risen to 728,000. In view of the Kellogg Pact and of the fact that prospects of peace "were never brighter than today," the President asks Congress to address itself toward relief from these "continually mounting expenditures."

Whence comes this state of jumpy nerves which demands ever increasing preparedness for national defense? Are we guilty of something laying us liable to attack? Do we assume that our nation is a saintly Little Red Riding Hood and that all other nations are wolves covetous of our cookies and ready to devour us? If we could only see ourselves as "the Fearful Nation" pictured in an editorial which appeared in the *Baltimore Sun* a few weeks ago! After referring to Russia's fear of the United States and to the suggestion that this nation should seek to relieve that fear, the writer says:

"If Russia only knew it, in the United States she faces the most consistently terrified country on the face of the globe. The Russians, indeed, have only one national fear, the fear of invasion of armed enemies. On the other hand, we possess our full

share of that fear, and in addition to it we are ravaged by countless other terrors. We are afraid that the Russians may get us, that the British may get us, or that some combination of foreign powers may get us. But we are also and even more afraid that Socialism will get us, that free love will get us, that the Negro will get us, that the immigrant will get us.

By comparison with the myriad hobgoblins that haunt our dreams, the fear of the Russians that they will be invaded seems a halcyon calm."

The bigger the national defense, the greater is our fear; the greater the fear, the bigger the national defense demanded. What silly children grown-ups can be!

Two Kinds of Government Control Championed

BIBULOUSLY inclined citizens never tire of telling us of the admirable Canadian system of government control. To believe them, that is the policy which this country should adopt in order to stem the tide of booze which they say is engulfing us under prohibition. In the first place, our common sense assures us that if the Canadian system controls as effectively as they pretend it does, they wouldn't be so enthusiastic for it.

We have before us a statement recently made in the very home of "Government Control." In an address given in Montreal before the Quebec League Against Alcoholism, it was stated that in the Province of Quebec facilities for liquor consumption have been greatly increased, the number of drinking places in Montreal alone having been doubled since 1919. The Montreal Recorder Court docket was said to show a fifty per cent increase in cases of drunkenness last year. Convictions of inmates of "blind pigs" increased from 2,949 in 1922 to 6,724 in 1925.

In the second place, common sense tells us that if there is as much liquor inundating this country as the persistent hue and cry raisers claim, they would not be raising heaven and earth to abolish prohibition. As a matter of fact, we have before us figures showing that before national prohibition was enacted there were 177,790 licensed liquor saloons in the country, most of them selling after legal hours and selling illegally to minors and drunken persons, and also approximately 100,000 "speakeasies." There were 1,247 breweries making 2,000,000,000 gallons of beer a year, and 507 distilleries producing nearly 300,000,000 tax gallons of distilled spirits in 1917. Does anyone seri-

ously pretend that the present volume of consumption even approaches the amount suggested in these figures?

The real government control is that re-espoused by President Hoover in his message to Congress. It bespeaks the strengthening of law enforcement agencies, modifying and simplifying court procedure, codifying laws relating to prohibition and—more important than the machinery—the building up of a sense of law and social responsibility. Referring to the citizen who flouts the law, the President says, "His attitude may obscure, but it cannot conceal the ugly truth that the law-breaker, whoever he may be, is the enemy of society." He expresses himself as being

gratified at the awakening sense of responsibility for law observance in our citizens during the last few months—gratified that many instances have occurred which refuted the cynicism which has asserted that our system could not convict those who had defied the law and possessed the means to resist its execution. "These things," says the President, "reveal a moral awakening both in the people and in the officials which lies at the very foundation of the rule of law."

We may be a little bit prejudiced on the question, but we still prefer our brand of government control to that of the Canadian system.

The Windows of the Soul

BY ALONZO E. CLOUD

DANIEL prayed with his windows open toward Jerusalem. For this act he was thrown into the den of lions, but God delivered him from their power. His courage and fidelity have been an inspiration in every age and we may find the source of his strength and courage in the windows that opened toward Jerusalem. Windows are necessary for light and air and none can long endure without them. Many have perished in dungeons for lack of them. Soul life and health are just as dependent upon a Divine light and atmosphere; hence we should be careful to keep the windows of the soul open toward the Heavenly Country.

First is the window of thought, and he who refuses to think will make little progress in spiritual life; yea, will fail to enter into the Christian life. "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." The Prophet is calling for the highest kind of thought in connection with one's salvation. The sermons and parables of Jesus continue to be the greatest themes for thought. He said, "Blessed are the pure in heart (thought) for they shall see God." Paul commands the Christians of Philippi to think on things true, honest, just, and the pure, lovely, virtuous and praiseworthy.

Notwithstanding these scriptural injunctions to thought, many disregard it and feel that the window of emotion is the best means of promoting spiritual life. The emotional side is important, but it must be balanced by serious thought, and directed into helpful service. One great need of the world today is to open the window of thought toward God. He should claim our highest and best thoughts.

In presenting this idea of thought we recognize its limitations and know that no intellectual system can ever satisfy the needs of man's soul. Were it possible for the intellect to satisfy the soul, then would Egypt, Greece and Rome have given the world spiritual satisfaction; for they once stood at the height of civilization and intellectual attainment. Man's deepest need is not met by the mind alone. Thought should lead to meditation and meditation should issue in prayer. Daniel prayed with his window open toward Jerusalem. Do we still believe in prayer enough to practice it in secret? Do we keep the window of prayer open toward God? The present drift of the world is very decidedly away from prayer, and judging from past experiences of the church nothing is of greater importance. The example and precept of Jesus in this matter should commend it to us with compelling force: "Men ought always to pray and not to faint," and to further aid his disciples in their prayer life, he gave them a beautiful,

wonderful and all comprehensive form, for their guidance. Yet notwithstanding, many professing Christians never pray except to ask some favor from God; they never seek him in prayer unless in some great trouble. With such low estimates of its value, is it any wonder that only the few enter into its highest function, of communion with God? One might be able to lack the things that men most often pray for; but no Christian can long remain in the truth and power of the Divine life without communion with God. Jesus' prayer life reveals the fact that he was eager for communion with his Father; and the more strenuous and difficult his ministry, the more did he seek that communion.

True prayer leads to revelation. For the Christian life and the work of the Kingdom there is no faculty of the soul more important than this window: Through it one is assured of his salvation, of his acceptance with God; of his call to the ministry or religious work. Indeed every answer to prayer is a revelation. Christianity is a revealed religion. God revealed himself in Jesus Christ to the world. It was while Jesus was praying, immediately following his baptism, that God spoke, acknowledging his sonship. It was while again engaged in the act of prayer on the Mount of Transfiguration, that God again spoke, confirming his sonship and commanding that he, not Moses and Elijah, should be heard.

In the days of the Apostles, it was when Peter was on the housetop praying, that he received a most important revelation regarding the universality of the Gospel of redeeming Grace. Cornelius, the devout Centurion, earnestly engaged in prayer, also receives a revelation and soon under the preaching of Peter, the longing of his soul is satisfied by the Baptism of the Holy Spirit. It was while the early Church was engaged in prayer, that a revelation came and the Holy Spirit said, "Separate me Barnabas and Saul, for the work whereunto I have called them."

Is there anything more important to the Society of Friends, than ability to receive revelation from God? Are Friends desirous of being led by the Holy Spirit? Are human plans often being allowed to displace the Divine plan? The Society of Friends was born out of a revelation which George Fox received: "There is one even Jesus Christ who can speak to thy condition"; hence it must be maintained by revelation. Shall we not strive for a greater spirit-filled body—men and women in whom God has revealed his Son? The most important avenue of the soul then, is the window of revelation. Let us keep it free from the grime of worldliness, that we may see God.

Leesburg, Ohio.

The Day Star

BY FRED LEWIS RYON

We come to this earth in the nebulous night,
Without shining sun—only stars to give light
To guide us aright;

So, follow a star—brightest one in our sky—
Till the broadening light, proclaims "day dawn" near by,
When starlight must fly.

Our "star of the night" in the dawning grows pale;
The bright gleaming sun, searches mountain and vale—
It's light must prevail!

Oh, Spirit divine, the glad "Dayspring" thou art;
Rise clear in our souls, light and life to impart,
"Enlightening the heart."

What then shall we do? Can the "children of light"
In whom dwells the Christ, follow dim stars of night,
And hope for the right?

No. Children of light, "work the works of the day;"
They follow Christ's lead—'tis their purpose alway
His will to obey.

Like sheep of the fold, who their shepherd's voice know;
God's light and God's love, guide them right when they go,
The paths he doth show;

He knows the rich vales, where the pastures are green,
Where safe His sheep rest, 'side the silvery sheen
Of "still waters" clean.

Then heed, traveler, heed! E'en pale stars of the night—
As mariners heed the far off harbor light
To guide them aright—

Which lead from the vague, where too oft pilgrims stay,
To God's "greater light," the Christ Spirit, whose ray
Turns night into day.

Penney Farms, Florida.

Accredited Christian Homes

BY WILLIAM T. ELLIS

SOMETHING must be done, and done quickly and with vigor, about the reported condition that less than half the children of the land are in Sunday schools.

Protestants, Roman Catholics and Jews are alike concerned in the nation's present failure to give religious training to childhood and youth.

If any real Child Welfare work is to be done by President Hoover's Commission on Child Welfare it must be undergirt by the work of the churches in planting moral and religious standards and impulses in the life of childhood.

A recent article proposing a five-year campaign for the doubling of Sunday school enrollment has been widely reprinted in the religious press. In some quarters active steps have been taken to put the plan into immediate effect. There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to know the clear teachings of Scripture upon character and conduct. Any nation, community or church that neglects the spiritual culture of its boys and girls is manifestly failing in a primary responsibility.

Here is a situation that makes its appeal to every normal Christian, and to every normal parent. It must be remedied by local action. In every neighborhood there are children who receive no religious instruction: in the nation as a whole, their number exceeds the total of those already enrolled in Sunday schools. Obviously, the indicated procedure is for the absentees to be found and brought in, mostly by other girls and boys, incited by their teachers, parents and pastors. The methods

may be as varied as the ingenuity of concerned Christians can suggest, but the one objective is to get the boys and girls into the Sunday school.

Of course, the effect upon every church will be vitalizing, even to the point of raising acute problems, such as those of additional teachers and accommodations. These problems should not be allowed to obscure the primary purpose, which is to bring young people into the Sunday school, and within the influence of the teaching of the Bible.

Any kind of Sunday school, staffed by Christians who love children, love the Bible and love God, is able to do the task. It may be a one-roomed school at a rural cross-roads, or a modern religious education building in a city; it may use the Uniform Lessons or one of the many Graded Courses; it may meet in the morning, or it may meet in the afternoon. It may utilize promotional prizes, of class banners, individual badges, or what not. All of these matters are incidental: the one immediate aim is to secure one hundred percent of possible attendance. The quest for boys and girls will stimulate vitality and increase efficiency. It will quicken the adult classes and the cradle roll. It will react upon family life and intensify parental responsibility.

In Richmond, Va., in Grace Covenant Presbyterian Church, many of the members have recently subscribed to what they call a standard of "Accredited Christian Homes." The conditions to be met are:

- (1) Family Worship regularly maintained.
- (2) Parents assisting children in the study of Sunday School Lessons.
- (3) At least one parent must accompany children to Sunday School.
- (4) At least one parent must accompany children to at least one church service on Sunday.

"Accredited Christian Homes" are likely to become widespread. The plan definitely promotes the project of enlarging, stabilizing and vitalizing the Sunday school, all in order that the entire youth of the nation may be brought under the influence of religion.

Swarthmore, Pa.

The Illumination

BY SAMUEL BUFFUM

Written on the occasion of the installation of electric lights in the meetinghouse at East Parsonsfield, Maine.

We bring to him who said, Let their be Light,
A voice and heart of grateful praise tonight.
One right hand lifted turns to us the course
Of an exhaustless light-evolving force,
And earnest listeners hear the Lord's voice say:
Arise, look forward, Children of the Day.

Emblems of Truth, ye lamps so bright and clear,
Expel from thought all shades of doubt and fear.
As in the past, still free from selfish pride
This brightened room stands ever clarified.
A psalmist tells how gladness mixed with light
Is sown broadcast for souls who are upright.

Think not the worship useless or obscure
Where light and gladness spring from motives pure;
Shine, lamps of faith, illuminate this place
Till each sees God's smile in the other's face.
Here souls shall come to share your health divine
And blessings pour forth from life's inward shrine!

With independence now confirmed and sealed
Love's expectation waits on Parsonsfield.

Baltimore Yearly Meeting

Would Lay More Emphasis On Law Observance

BALTIMORE Yearly Meeting convened in its 258th annual session, November 13 to 17, at Homewood Meetinghouse, in Baltimore. Throughout the sessions there was an undercurrent of sadness, occasioned by the loss of an unusually large number of leaders of the Yearly Meeting during the past two years. Affectionate mention was made of the life and services of Samuel R. Neave, a minister of Patuxent Meeting; R. Ella Levering, a minister of Washington Meeting, and Joseph H. Pancoast, a minister of the Lincoln Meeting; also the removal of Nathan Pickett, a minister and Evangelistic Superintendent of Virginia Quarterly Meeting. The first named Friend was especially referred to, time after time, as having been for many years one of the most active workers in the Yearly Meeting.

The sessions of the Meeting on Ministry and Oversight developed into discussions showing a real concern on the part of the younger officials especially that they might find ways of developing themselves to carry on the work laid on them by the passing of these older Friends. There was a feeling, too, that in some instances at least, our Local and Quarterly Meetings on Ministry and Oversight were not functioning as they should; and that in this partial failure lay the reason for the lack of spiritual growth of the entire membership. An interesting touch was the presence of our English Friend, Rowntree Gillett, whose recognized status as a minister had been surrendered some years ago with the cessation of such recognition by our Friends across the sea. The differences between this practice and our own were given some consideration, with the apparent result that each party was best content with its own methods.

At the opening session of Yearly Meeting, Albert H. Votaw of Philadelphia, an Elder; Susan Sisson Jones of New England and Charlotte Vickers of Western Yearly Meeting, ministers, were present with minutes; also Rowntree Gillett of London, Augustus T. Murray of New England, California and Washington; S. Edgar Nicholson of New York and Esther Morton Smith of Philadelphia were welcomed without minutes. Visitors arriving later were Elbert Russell and Samuel L. Haworth of North Carolina, Matilda W. Evans, Dr. Robert Maris and wife and Dr. William Martin and wife of Philadelphia, Elden H. Mills of Western, and Clarence E. Pickett and Earl Harold of Indiana. S. Edgar Nicholson was present by arrangement of the Committee on Prohibition and Public

Morals, and addressed the meeting on that subject Fourth day evening; Elden H. Mills gave the address Fifth day evening at the instance of the Committee on Religious Education, while Professor William I. Hull of Swarthmore spoke for the Committee on Peace and International Service on Sixth day evening on the subject, "Naval Armaments." All these presentations were felt to be of high rank.

The attendance was not so large as at some previous Yearly Meetings, but all parts were represented, and it seemed that more Friends spoke to the business of the meeting than usual. This was especially noticeable at the discussion of the Prohibition report, where Friends generally, and in unmistakable language, showed that they are willing to back up our President to the limit in his efforts to secure better enforcement and observance of law. S. Edgar Nicholson gave the Prohibition address, and showed conclusively that while conditions were far from perfect in this country, they were not nearly so bad as a generally wet press would have us believe, and that a laying of more emphasis on "Law Observance" was producing a very good effect. This has been found especially true when this appeal has been made to civic and business leaders. A plan of positive action for the next year's work was mapped out, and the committee was authorized to lay this plan before each of the local meetings.

The discussion of the Peace report was also full of interest. On the one hand, there was rejoicing over the ratification of the Peace Pact, the visit of Premier MacDonald, and the promise of substantial reductions in naval armament as a result of the London Conference to be held early next year. On the other hand, there was a feeling of uneasiness at the implications of the recent Supreme Court decision denying citizenship to Madame Rosika Schwimmer and others because of conscientious objection to war. Friends were informed that two members of the Baltimore Meeting had been denied citizenship on similar grounds; also that if this decision had been operative a half century earlier, our late Friend, Samuel R. Neave, long one of our most valued members, could not have become an American citizen; nor could Anna B. Thomas, the present active chairman of our Yearly Meeting's Peace Committee. The futility of protesting against this decision of the Supreme Court was brought out very effectively, this ruling being as unchangeable as the "Laws of the Medes and Persians;" but Friends

and others interested may and should work for the repeal of that law which made such a ruling possible.

The report of the Committee on Indian Affairs was made more interesting by the fact that two prominent Friends have been appointed recently as Commissioner and Assistant Commissioner, and the feeling that the welfare of these original owners of our country would be cared for now in a much more careful and sympathetic manner. Friends were also told that there were three tribes of Indians living within the limits of our Yearly Meeting and that nearby Friends were making themselves very much interested in their welfare.

We were fortunate, this time, in having one of our own members present to give the Missionary address, in the person of Merrill Hiatt, of the Washington Meeting, teacher for a year in the Boys' School at Ram Allah, Palestine. By a happy combination, the public session on Missions united with that of the Young People, and a large and appreciative audience heard this earnest young Friend give some of the reasons why he had gone into this work. It was felt that by this combination our Young People were given an added interest in this important subject. We were pleased to learn that our pledges to the United Budget were paid up to date, and we assumed the same amount for next year, with the promise of an earnest effort to see how much we may exceed our pledge.

The report of the Committee on Religious Education showed an encouraging increase in enrollment and attendance. Elden H. Mills of New York Yearly Meeting gave the address, using as his theme the opportunities for service that are always open, and the necessity of careful preparation on the part of each one of us, if we would be ready when these opportunities present themselves.

Clarence E. Pickett presented the work of the American Friends Service Committee at a morning session, special attention being called to a project for a Friends Center at Washington to be a common meeting place for all Friends and interested inquirers. The plan is as yet only in the formative stage, but has been under consideration for some time, efforts to work out a definite program continuing.

The report of the Committee on Missions was followed by a brief address by Samuel L. Haworth, giving an account of the methods used in North Carolina Yearly Meeting to arouse interest in missions.

A devotional half-hour at the close of each morning session gave us the opportunity of hearing Professor Augustus T. Murray, now residing in Washington, on various aspects of the life and teachings of the Apostle Paul. These were felt to be occasions of unusual inspiration

and suggestion, the last one on Paul's conception of life in the spirit being perhaps the most impressive.

The same Clerks as last year were retained, J. Hoge Ricks is Presiding Clerk, Lindley D. Clark, Recording Clerk, and Mary H. Raiford, Reading Clerk. Richard J. White was released from service as Treasurer after twenty-eight years of cheerful and efficient service. His death occurred the following week. A new Recorder was also asked for to relieve Francis A. White, after more than twenty years faithful discharge of the duties of this position. Thomas W. Y. Clark of Baltimore was chosen as Treasurer, and Mary E. Hopkins of Darlington as Recorder.

The Yearly Meeting was characterized by a feeling of deep interest in the various lines of work of the Church, the subjects of Prohibition and Peace calling forth an unusual amount of discussion. Letters were sent to President Hoover in recognition of his active interest in these two subjects. Sabbath morning meeting was favored with messages from Elbert Russell, Rowntree Gillett, and Susan Sisson Jones.

The closing event followed the dinner in the dining room of the meetinghouse, when more than 150 persons broke bread together, and afterwards heard accounts of the Oskaloosa Conference by three of our members who were in attendance—Mary H. Raiford, Dr. Matthew F. Woodard and Lewis C. Moon.

The President and Mrs. Hoover had been invited to the Sabbath gatherings, but conveyed their regret that the President was unable to leave Washington for the day, expressing the hope that at some future Yearly Meeting events would be such as to permit acceptance.

DESERVED RECOGNITION

By a large majority, the House of Representatives recently passed a joint resolution already passed by the Senate, providing for the purchase of a site costing \$200,000 by the government to be used for a memorial building "as a tribute to the Negro's contribution to the achievements of America." A sum of \$600,000 to erect the structure is to be raised by popular subscription.

For the first time a Negro has been admitted to the Bar in the state of Delaware. Louis Lorenzo Redding is the successful applicant. We read that "women, Jews and Negroes" were long proscribed by the Delaware bar. Women and Jews broke in some time ago.

Dr. Robert R. Moton, Principal of Tuskegee Institute, and President of the National Negro Business League, was recently awarded an honorary degree of Master of Arts by Harvard University.

For A Lasting Memorial

By RICHARD L. CARY

Although we have already given some account of the ceremony described below, we are glad for this fuller statement of interpretation by one who participated in our relief work in Germany. Richard L. Cary, son of the late John R. Cary, is on the editorial staff of the Baltimore Sun.

YEARS have passed since the high tide of the work in which Friends took part in Germany. The nation is a far different community from that which Friends knew in the winters at the beginning of the decade now ending. But the memory of those times remains in Germany and was made evident at a ceremony of which American Friends who took part in the work have been formally told. The secretary of the *Deutsche Liga der freien Wohlfahrtspflege* (literally, the German League for gratuitous welfare work) has sent to each former worker whose name he has, the following statement:

"Among the charitable organizations of Germany there has been for many years anxiety lest the great and comprehensive aid which Germany was permitted to receive from abroad, should sink in the stream of past events apparently without record or remark as the German people became able of themselves to care for at least their outstanding needs. That the enduring gratitude deep-rooted in their hearts has not previously attained visible expression was due to the fact that not until January, 1925, did the great leading organizations of the welfare group achieve union in the *Deutsche Liga der freien Wohlfahrtspflege*. At the time of the creation of the League and its assumption of the duties of the Central Committee for Foreign Aid, it was decided that, as soon as its building was ready, a memorial to the help from abroad should be erected. A German artist was engaged to prepare a tablet which would express the feelings of the German people. . . . On December 6, 1928, the memorial was dedicated."

With the letter came a picture of the tablet, of which the inscription reads:

Remain, thou stone,
a witness to the gratitude
for that helpful goodness
which, through years of want,
a world bestowed upon us
AUSLANDSHILFE
1917—1927

A message accompanying this picture was signed by the president of the League itself and by representatives of the Inner Mission of the evangelical churches, the central agency of the Jews, and the *Funfter Wohlfahrtsverband*; by the well remembered Dr. Bose on behalf of the old Central Committee for Foreign Aid, by the Catholic organization, the German Red Cross and the central committee of the Christian Labor Union. The last seven constitute the German League and indicate its comprehensive character.

Ceremonies at the dedication of the tablet were impressive and were attended

by representatives of President von Hindenburg, the German Government, the Reichstag, the State governments, the city of Berlin and religious and charitable organizations, as well as by guests both German and foreign. Of chief interest to American Friends are the words of Gilbert L. MacMaster of the American Friends Service Committee, reported as follows:

"I regard it as an especial honor to be permitted to speak on this occasion, for a review of the work brings abundance of memories to one who, as I did, took part in it from the beginning. Much is said of the help which was extended to the needy, but too little is said of the joy and the blessing which came to those in other lands who took part in the work.

"From close daily cooperation with Germans came understanding, and of this understanding sympathy was born, old friendships were renewed and new ones created. It began the rebuilding of bridges between the nations, it brought us again a belief in goodness of those of other lands and races, it gave us back a belief in our own fellow-countrymen. The children led us, and the German workers showed us courage and conscientiousness and forgetfulness of self in labor for others.

"Among friendships which have been newly created, those of the children fill an important place. Thousands of letters have been exchanged between the school children of Germany and those of other lands, and many firm friendships between the writers are the result. The democratic form of the German Central Committee for Foreign Aid, with its close relation to corresponding ministries of the government and with its executive committee in which all classes and all religious beliefs of your land were represented, in many respects serves as a model.

"I am thankful to be here today, to live again with you through the years of which a blessed memory remains—which gave the privilege of labor in a common task, of healing wounds that the war had made. May we also in the future work side by side wherever there are human problems to solve."

Gilbert MacMaster was selected to give the concluding address on this occasion, it seems, because of the vast extent of the work which Friends had carried through in Germany with the resources of the United States behind them. But the full significance of the tablet is understood only when one remembers, as the chairman explained in his own address, that German gratitude for help from abroad is directed not only toward the United States but also to the South American republics, especially Argentina, to the northern nations of Europe, to the Netherlands and to England. In-

deed, in the help of Sweden and Norway in wartime and in Holland's care for underfed children as soon as the Armistice was signed, one sees a promptness of relief and unselfish personal service not less inspiring than the greater volume of America's contribution.

That American aid is ranked with, and even above, such noble efforts, is cause for pride. And the warmth of German gratitude renews our Quaker concern that the "helpful goodness" of the world shall continue to conquer its harmful evil so far as we can bring this to pass.

NEWS FROM WILMINGTON

Go-to-Church-Sunday in Clinton County, Ohio, was proclaimed by the Ministerial Association of the county for November 24. Special invitation was given to whole families to come to Sunday school and stay for meeting, and to come again at night. Counts of those in attendance at each of the three services of the day were made by each church which cooperated in the county-wide plan, and comparisons were made. Wilmington Friends Church led the county in attendance, and had 240 at Sunday school, 460 at the morning meeting, and 279 at the evening service. The pastor, O. Herschel Folger, in the morning, brought a strong message on "The Sign at the Crossroads," after he had told to the many children present two uplifting stories. Impressive effects in music added to the spiritual tone of the service. In the evening the pastor gave a synopsis of "Journey's End," an English drama of the World War. A twenty-minute program of sacred music was given by the Sunday school orchestra.

The pastor and his wife are at home in an unusual and most delightful manner to the entire congregation of the church by means of a series of socials at the parsonage on Wednesday evenings after mid-week meeting. Each week's group is so charmingly entertained by the pastor and his wife that the members comprising the group not only feel better acquainted with all other members, but are more willing and eager to cooperate in all activities of the church.

Youel B. Mirza, of Dayton, Ohio, a native of Persia, who received his first education in the United States at Wilmington College, spoke to a large audience in the church on Sunday evening, December 1. He is the author of several books. His wife, Althea Brown Mirza, accompanied him to Wilmington.

The Women's Missionary Society held its November meeting in the pleasant home of Lizzie Hadley, with the president, Mrs. C. G. Fairley, presiding. Thanksgiving quotations were given in response to the roll call. The devotions were in charge of Mrs. Walter Linton,

FIRESIDE CHATS

NUMBER THREE

HOW'S everybody this evening? This is my wife. I helped her with the supper dishes so she could come over with me this evening. Well, I see you have quite a nice group of the neighbors in this evening. How nice it is of you to share your splendid home with your friends!

Really I have been afraid I might "wear my welcome out" I have been coming so often; and here's our pastor. Delighted to see you, parson. No, thank you, keep your chair, parson. I have one over here in the chimney corner. I told wife as we came over that I wanted to be considerate of her comfort as well as that of the other ladies who might be present, but I did hope that no one else would care to sit in my favorite chair. Do I like apples and pop corn? Well I should say so, and such apples—Grimes Golden, Delicious, Jonathan, and best of all, Gravensteins. You must spray your trees at least three times to get such perfect apples. I think it fine to eat apples by the open fire; you have a good place to throw your peelings and the core; but I am afraid there will not be much core left to this Gravenstein.

Well, parson, you know you were saying something about a letter you had received from the Mission Board—Office at Richmond, Indiana, asking our church to put on a special Christmas program and then take an offering for the missionary work.

You know I've been thinking a lot about that plan and I believe you should be pushing that in both the Bible School and the meeting. You see I took occasion to find out some of the facts about the situation, and I think we get a lot of enthusiasm out of reports from the mission field or from the occasional visit of a missionary, but we have not learned the joy of giving to support the work. We are rather inclined to think of missions as "their work" and not as "our work." I tell you I felt ashamed when I took occasion to write in to the Board and found out that for this fiscal year beginning April 1 they were already over \$22,000 in arrears and that payments were more than two months overdue on some of the fields; and then I took occasion to ask our missionary treasurer about the money from our meeting that had been forwarded for the United Budget and he told me we were over two months behind in sending in our regular monthly quota. And so, as I was saying a while ago, I am in favor of our pastor urging our meeting to do its full share in this Christmas offering.

Did you say, parson, that the letter you had from the office said something like this? "That all the money given by any meeting in the Christmas offering should go directly to the missionary work and that the amount could also be credited to the regular budget if the meeting so desired." Well, I thought that was it. Now you see how easy it will be to bring up our budget.

Wife and I have been talking this matter over at our house and we have decided that the best way we could celebrate Christmas this year was to buy our presents for each other at the dime store and make a larger gift for missions. Just think how the Wise Men came from a far country with their gifts to the Christ child at that first Christmas time, and think how much Jesus has been to those of us who know of his love for all mankind, and since there are so many who do not know about him, I want to give something at this Christmas time that they may know. I didn't intend to take your place, parson, and go to preaching. We must be going. Thanks for the apples and pop corn.

Good Night,

CHIMNEY CORNER GUEST.

who read selections from the Psalms and offered prayer. Mrs. W. G. Farr gave a very interesting review on the chapter, "The Spread of the Gospel in Europe," from the study book, "From Jerusalem to Jerusalem." This was the thank-offering meeting, and while the mite-boxes were being opened, Alice Johnson read a beautiful prayer; Ada Greene, accompanied by Virginia Peelle, sang very beautifully, "Christian Forth." Ethel McCoy read a letter from Robert Simkin and wife, missionaries in Chengtu, China, and showed a picture of their little three-year-old daughter, Dorothy. A gift of five dollars from the Helpers Class of the Sunday school was received to be sent to Alice Kennedy, missionary

in Jamaica; and also a gift of twenty-five dollars to be sent to Frederick McMillan, a missionary in the Tennessee mountains. Emma Sapp, chairman of the Work Committee, had on display many articles of value ready for the Christmas box to be sent to Edward Ransome, of the Tennessee mountain work. The meeting adjourned with a prayer by Teacher Ellen C. Wright.

In the life of individuals, if the seed of the Kingdom be allowed due scope and place to grow, it gives shelter and blessing to whatsoever things are honest and lovely, not only if there be any virtue, but also if there be any praise.

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EDITORIAL COMMENTS

Tell It Freely in Gath to Our Preparedness Friends

IN WRITING from his point of vantage in London, after having observed and studied conditions on the Continent, David M. Edwards tells of progress being made toward naval disarmament but shows how difficult is the problem of reduction of armies. Fearing invasion, continental countries still cling to the idea of security through armed force. On the general question of protection David Edwards delivers himself of the following:

"When one stops to think of the antiquation of all present war facilities, of the ineffectiveness of armies and navies as known today to afford any sort of protection in the event of war coming again, he wonders at the credulity and foolishness, the utter silliness of spending any more money in their construction and maintenance. Not only one competent person, but many have shown conclusively what a 'next war' will be. It will not be between army and army or between navy and navy; it will be between whole populations—and whole populations will be obliterated. Do we build battleships, do we enroll and arm soldiers with the expectation that these would be a protection to us in the event of war? There is no such thing as protection in these days of poison gases and disease germs. Any man who advocates military and naval protection in the event of another war is either a knave or a fool. He either knows better and still thinks he can deceive the people by exciting their fears to the submergence of their judgment—in which case he is a knave; or he himself is too silly, made so by his own inordinate fears, to know any better—in which case he is foolish. There may have been a time, let us say up to 1914, when armies and navies could afford some measure of protection; but that day is gone forever. These instruments we build today, lavishing a considerable portion of the public revenue upon them, may serve as a means of policing the seas and lands in case of ordinary criminal acts against the peace of the world; but if any one of several nations should declare war upon another they would afford no more protection than a spider web against the most intense heat. Let me repeat it, there is no protection today."

Are You Near an Honor High School?

ACCORDING to the New York Times the War Department has published a list of thirty "honor High Schools." As this statement puts it, the Junior units of the Reserve Officers Training Corps were of such high standing during the academic year of 1929 that they deserved special mention.

In the effort to abolish military training in our educational institutions, special attention must be given to those schools that make a specialty of their training units. Boys and girls are deceived by the glamor of the parade ground; they little realize how easily they are becoming militarized. In combating such an evil, it is perhaps useless to deal directly with those who are actually in charge of the training. It is more important to deal with school boards, county superintendents and state boards of education. Some-

times it is quite unwise to rush into print as some of the most effective work for peace is done through personal contacts with those who are actually responsible. Perhaps a few readers of THE MESSENGER OF PEACE are in position to take action in regard to some of these honor High Schools. Following is the list, as published by the War Department:

Arsenal Technical High School, Indianapolis.
Boys' High School, Atlanta.
Campion College (High School Department), Prairie du Chien, Wis.
Central High School, Chattanooga, Tenn.
Central High School, Grand Rapids, Mich.
Central High School, Kansas City, Mo.
Galileo High School, San Francisco.
Gloucester High School, Gloucester, Mass.
Harrison High School, Chicago.
Highland Park High School, Dallas, Texas.
Hollywood High School, Los Angeles.
Joplin High School, Joplin, Mo.
Lanier High School, Macon, Ga.
Leavenworth High School, Leavenworth, Kan.
Los Angeles High School, Los Angeles.
Louisville Male High School, Louisville, Ky.
Manual Arts High School, Los Angeles.
Morgan Park High School, Chicago.
Nicholas Senn High School, Chicago.
Northeast High School, Kansas City, Mo.
Oak Cliff High School, Dallas, Texas.
Ogden High School, Ogden, Utah.
San Antonio High School, San Antonio, Texas.
Senior City High School, Knoxville, Tenn.
Southeastern High School, Detroit, Mich.
Technical High School, Oakland, Cal.
Walla Walla High School, Walla Walla, Wash.
Waukegan Township High School, Waukegan, Ill.
West High School, Salt Lake City, Utah.
Westport High School, Kansas City, Mo.

Hail the New Diplomacy of Friendship

BY COMMON consent the two outstanding figures in the forefront of the movement for world peace are Premier Ramsay MacDonald and President Herbert Hoover. Their names are on people's lips everywhere, not because they are the official spokesmen of two great nations, but rather for their new and refreshing approach to the cause of human welfare as it focusses in international relationships. Instead of putting their emphasis upon fear of potential enemies, they put their faith in the good will of potential friends.

In his Toronto address, Premier MacDonald told his hearers that his mission to the United States had not been to negotiate an agreement, but to strengthen and establish good will. Continuing, he said:

"Agreements are of no value whatever if they are merely temporary agreements, agreements on paper. The kind of an agreement that is to keep the world in peace must be made only after common confidence has been established between the peoples who make the agreements. An agreement which is not

the embodiment of confidence is one of those scraps of paper which are torn up when convenience necessitates the tearing of them. What we shall have to establish in the world now is not merely a great series of treaties of arbitration, but an understanding between each other—a knowledge of tradition, a knowledge of temperament, and a capacity to put ourselves in each other's shoes, such an intimate knowledge of the points of view from which various people look upon the world. What we need is such a knowledge as will enable us, when we sit down alongside of the representatives of other peoples, to exchange views, not as people living in different continents and different atmospheres, but as people having an understanding which, in the nature of things, shall be more than the result of clever and acute diplomacy."

A few weeks later, President Hoover gave expression to the same convictions in these impressive words spoken as a part of his memorable address on November 11:

"Men of good will throughout the world are working earnestly and honestly to perfect the equipment and preparedness for peace. But there is something high above and infinitely more powerful than the work of all ambassadors and ministers, something far more powerful than treaties and the machinery of arbitration and conciliation and judicial decision, something more vital than even our covenants to abolish war, something more mighty than armies and navies in defense.

"That is to build the spirit of good will and friendliness, to create respect and confidence, to stimulate esteem between peoples—this is the far greatest guaranty of peace. In that atmosphere all controversies become but passing incidents of the day. Nor does this friendliness, respect and esteem come to nations who behave weakly or supinely. It comes to those who are strong but who use their strength not in arrogance or injustice. It is through these means that we establish the sincerity, the justice and the dignity of a great people. That is a new vision of diplomacy that is dawning in the world."

Thus are these two human luminaries happily in conjunction as they illuminate the road to world peace. They point us to an era of good friendship.

Doesn't Settle Upon Us as the Dew of Heaven

THERE are two conceptions of peace which should not be confused. There is the peace of quietness and isolation, the peace of seclusion and of solitude. It is the peace of the falling dew, of the distant mountain peak, of the silent and passive meditation; of the absence, in short, of action. It is easy, unconsciously, to allow this passive, if not negative conception to extend over into the area of human relationships. Then we are in danger. The cause of peace is jeopardized.

In his Armistice Day speech, President Hoover said vigorously that peace is not a static thing—it is dynamic and calls for the most painstaking and constructive work we are able to give. Perhaps nobody needs to heed his words more than do Friends. We are too much inclined to give indifferent lip service to peace as a traditional principle without doing anything about it. True, the Society of Friends as such is doing considerable work in this field through a few leaders, but Friends as individuals are too little concerned. Christ did not say that the peace thinkers and believers are blessed—he spoke of the peace makers. To *make* peace is the great task, the great crusade of our day.

THE PRESIDENT'S ARMISTICE DAY SPEECH

Comments from the Religious Press

PERHAPS no Armistice Day address has so caught the favorable attention of the world as has that delivered last month by President Hoover. It not only caught attention but seems to be holding it. The public at once realized that this was no ordinary anniversary speech, merely delivered from force of custom, but that it was the utterance of much thought and strong conviction.

In general the irenic spirit of the address has been widely acclaimed as the expression of a great humanitarian and statesman. In particular the proposal to make food ships inviolate in time of war has of course aroused much discussion. The skepticism with which such a suggestion is viewed by war colleges and military establishments may be taken for granted. We are not concerned with such. It has been of interest to us to follow the comments made by the public press, both favorable and skeptical, and more particularly to follow the reactions of a few religious papers.

For example, the *Christian Leader* says: "Here speaks the man who all through the World War directed the far-flung activities and fought the battles of the Commission for Relief in Belgium. It is not the man of the closet who is bringing to us an academic suggestion. It is the man who saw what starvation meant to vast populations, and saw how a steady line of food ships saved millions of precious human lives. It is the man, also, who knew these populations not only as a mass, but as little girls with blue eyes and flaxen hair and little boys with life all stretching out ahead. Here is a humane suggestion. Is it anything more? Let us see." The editor goes on to raise the question as to the desirability of civilizing war. Disagreeing with those who hold that the way to end war is to make it as deadly and hideous as possible, he believes that we must depend more on educating men than on scaring them. So, "even agreements to humanize war continue to the growth of that sentiment which alone can end war." However, the *Christian Leader* questions the practicability of the sug-

gestion, asking: "Even if one would agree that, for the sake of women and children, food might go through the blockade for non-combatants, how is one to know that the wheat will not go to feed soldiers, and salt and sugar to the making of munitions?" A partial answer to this is that Herbert Hoover successfully managed much such a situation in Belgium during the war, feeding the civilian population without contributing to the food supply of the German army of occupation.

More outspoken is the *Christian Register*. While expressing appreciation of the fine humanitarianism thus evinced, the editor says:

"President Hoover has failed to imagine himself in the war psychosis. His is a peace-time sentiment. It is as gracious and full of compassion as the ministering angel's benevolence, but it does not and it cannot belong to war. When that comes, or even threatens, all of us, or nearly all, go insane. Churches and all sweep into line in response to the glamorous calls of each man's country, and we go marching to the 'headly music, sweet as hell.' An enemy is everybody but our own—women and children as much as the soldiers. There is no mercy, no allowance, but only hate and curses and death for them all. We see the ugly truth. Some ideas are so magnificent and simple they commend themselves to common sense instantly as either wise or impracticable. War is force to kill without ruth to the bitter end of the foe. There is only one wisdom about war—to stop it, refuse to have anything to do with it, now! Let this mind be in all of us."

We have been more interested in a few comments on other phases of the President's address. Calling attention to the burst of applause which greeted the declaration "for adequate preparedness as a guarantee that no foreign soldier shall ever step upon the soil of our country," the *Congregationalist* says: "One might have welcomed similar outbursts of applause over statements in the address that were more definitely related to immediate and constructive purposes of peace than over a statement related to a very remote possibility, so remote as to be almost a militaristic bug-a-boo." The editor says further: "Again, also, those who favor this country's leadership

in reduction of military and naval establishment by example might have been disappointed at the definite way in which the President based the hope of effective reduction upon international agreement only. 'I have no faith,' said Mr. Hoover, 'in the reducing of armaments by example alone.' If we might presume to criticize the President's purpose, it would be in his advocacy of reduction and limitation of warships by agreement only. It would be the contention of many Christian leaders that, recognizing the general soundness of Mr. Hoover's position, the United States might stand prepared to lead the world *by example as well as by agreement* in reducing its army and navy in ways consistent with reasonable protection."

There was another question raised by the President which was made the subject of a searching leading editorial in the *Christian Advocate* of Chicago. While speaking very appreciatively of the speech as a whole, the editor shows how President Hoover is not quite consistent. After referring to the strong "no foreign soldier" preparedness note, the *Advocate* points out that when the President gets over to another part of his speech and refers to smaller nations, he shifts the argument, just as most other Americans do. President Hoover said:

"The colossal power of the United States overshadows scores of freedom-loving nations. Their defense against us is a moral defense. To give them confidence that with the high moral sense of the American people this defense is more powerful than all armies or navies, is a sacred duty which lies upon us."

With this expression as a text, the editor makes some very penetrating observations. We quote from the editorial at length:

"For these other 'freedom-loving nations' no adequate physical defense is possible. They are, to all intents and purposes, perpetually disarmed. So, to cite a nation otherwise strong, is our late enemy Germany. For them the 'proper defense' that 'requires military strength relative to that of other nations' is impossible.

"What assurance of safety does the President hold out to them? Why, exactly what we Americans are always offering them: they have in our integrity of purpose something even better than armaments. They have a 'moral defense.' They must trust in 'the high moral sense of the American people,' which, as it is our 'sacred duty' to demonstrate, 'is more powerful than all armies or navies.'"

"In other words, Mr. Hoover, still a true spokesman for his country, says that we must have military force at command, because 'I have no faith in the reduction of armaments by example alone.' But the smaller nations must believe that being unarmed is for them a blessing and a relief. We can't altogether trust the big nations, but the little nations can trust us implicitly.

"All this is interesting, first of all because, as we have said, it so accurately states the prevailing American point of view. But it is worth examining also because it reveals the essential contradiction in all the arguments for military force as a last resort.

"By inescapable circumstances military force is already denied to 'scores of freedom-loving nations.' Whatever peace they enjoy must come from the good intentions of the nations which are 'adequately' armed. So they are already in the happy position of having peace without ever needing to show that they can fight for it. To them it is our free gift, and they have it 'without the sacrifice of independence or of those principles of justice without which civilization must fail.'"

"Note that we don't speak thus to the stronger nations. With them all we want is parity, so that in the measure that we are armed against them, they shall be armed against us, not trusting absolutely, as the smaller nations must, in high moral purpose and good will.

"It is only another form of the familiar argument that runs in a circle. 'We are armed for defense only. We shall never wage aggressive war. The world can depend on that. So no one needs to arm against our aggression.'"

"Thus spoke every nation in the World War. So will every nation say of its military force from now until the next war. So will all the nations say when and if the next war comes.

"Some day the mind of man will catch up with his protestations of moral sincerity. Until then he will continually create artificial situations in which he imagines he is in great danger, while he never turns a hair at natural situations as like to the other as peas in a pod. And, all the time, he will feel strongly that 'high moral sense is more powerful than all armies or navies.'"

"The President speaks for us as we are; confident in our own nobility of purpose toward the weak, dropping to a lower level with the strong, and always groping for some harmonizing of what our instinctive common sense tells us are our contradictions and inconsistencies."

Such a discerning and forthright expression on the part of a leading Methodist journal is stimulating and heartening, and also significant when given in mild and friendly criticism of a Quaker President. Verily the "fighting Methodists" are now found among the prophets.

ANGLO-AMERICAN FRIENDSHIP

BY BERTRAM PICKARD

ONLY a short year ago the *New York World* expressed the view that relations between the United States and Great Britain were "at a point where, unless there is a decided turn for the better, they are certain to become much worse." Whilst an impartial and competent observer, in the person of William Martin of the *Journal de Geneve*, wrote in the early days of the present year that should Anglo-American relations "continue to become more and more strained, it will require a supreme effort on the part of this generation to assure to the world a durable peace."

Happily, there has since been "a decided turn for the better." During the past six months relations between Great Britain and the United States have improved by leaps and bounds reaching, in terms of atmosphere, as a result of the British Prime Minister's triumphal visit, a degree of excellence never before attained.

Mr. MacDonald himself rightly emphasized the importance of "atmosphere." He came, he said in the New York City Hall, in the hope of removing misunderstanding that did not belong to the substance of reality but to mere appearances—"A metaphysical distinction," commented Mr. Nevinson in the *Manchester Guardian*, "well understood by any philosopher or Scotchman present!"

Admitting the vital importance of "atmosphere," and without wishing to detract anything from the magnificent success achieved by Mr. MacDonald with the indispensable cooperation of President Hoover and General Dawes, we think, nevertheless, that it would be foolish to suppose that all was well, and that Anglo-American friendship would henceforward flourish of itself. "Mere appearances" may be deceptive but they have their "real effect" upon the human mind. Furthermore, there are plenty of brute facts in the sphere of Anglo-

American relations that certainly belong to "the substance of reality." The wise peace-maker, whether he be English or American, will seek to face these facts and to comprehend these appearances, so that he may bring to the task of forging links across the Atlantic a sound and comprehensive technique as well as a good will. He will seek the *via media* between the Scylla of gloomy ultra-realism and the Charybdis of foolish phantasy.

II.

There is of course a wide range of factors which make up the complex of Anglo-American relations. They may be roughly classed as psychological, economic and political. We will examine a few major elements in each category.

It is often assumed that common blood and language necessarily imply a commonality of outlook and sentiment. We speak of "cousins over the water." No one can deny the importance of the mu-

tual heritage of Anglo-Saxondom. But, we may rightly ask two questions. How widely does this common heritage penetrate the mental make-up of the American people? And, in any case, what sort of bulwark, if any, is consanguinity against misunderstanding and conflict?

As to the first, no simple answer is possible. A cataract of books by Lothrop, Stoddart and others claim and defend the "nordic" genius of the American people. The new Immigration Law proved the temporary ascendancy of "nordic" policy. But the very passion of the propaganda reveals the fear that out of the "melting pot" something new and strange may emerge. The candidature of Mr. Smith for the presidency is held by some to herald the growing influence of the "New Immigration." Prof. Andre Siegfried in his fascinating study, "America's Coming of Age," shows the immense complexity of the racial elements at work. And even Mr. Spender in his admirable "America Today," with every wish and inclination to maximise the fact and potency of consanguinity, wonders whether the sponsors of the new law only managed to close the stable door after the horse was gone.

The second question is more easily answered. Does consanguinity necessarily avert conflict? Do brothers and cousins generally make the best business partners? Have family feuds, in history, been less ferocious than inter-tribal strife? Finally, have civil-wars (shades of Ireland!) been conspicuous for chivalric sentiment and practise? Let each answer for himself. The consensus of opinion is surely not in doubt.

And let it be remembered, moreover, that the historic relationship between England and the United States does not conduce to friendliness, bitter memories having been left in the States from the War of Independence and the Civil War alike. Mayor Thompson's diatribes against King George were for home consumption. The demagogue knows well how to play upon popular prejudice. Is John Bull, as seen from the States, a genial figure? Is Uncle Sam, as conceived by ordinary people in England, more amiable? Not a bit of it.

Why? We will dare to put forward one general answer that is perhaps at the bottom of much mental and spiritual friction. J. H. Oldham, in his masterly book, "Christianity and the Race Problem," expressed the view that each racial group was at bottom, even if unprepared to confess it, convinced of its own inherent superiority. Whether this may be equally applied to national groups in general or not, it may certainly be applied to the British and American peoples. Now, as we see it, the Englishman has the peculiarly irritating habit of taking his superiority absolutely for granted, raising his eyebrows in genu-

ine surprise if his assumption be questioned. The American, on the other hand, is only less provocative by reason of the consuming zeal with which he is apt to demonstrate the superior virtues of his own theory and practise. Admittedly these are dangerous generalisations, but there is enough truth in them to account for much bad blood.

In the economic sphere, there are two chief opportunities for enmity. There is the struggle for the markets of the world. There is also the debtor-creditor relationship between the two countries.

With regard to the "war of steel and gold," the great majority of Friends, in England at least, doubtless accept the Angelic doctrines of "The Great Illusion" which are really a modern (they are still very much up to date!) restatement of Cobdenism. Post-war experience, moreover, would seem to be driving home surely, if slowly, the lesson that, economically speaking, the nations are members one of another and that if one nation suffers, financially or industrially, the others suffer with it; and that, conversely, prosperity for one promotes prosperity for all. Nevertheless, despite the soundness of the principles, the world is far from being organised in accordance with them. Moreover, whatever may be true of general and ultimate interests, it is obvious that different individuals and groups stand to gain or lose in relation either to their political power to control markets or their industrial efficiency to exploit them. Thus when American manufacturers, having satisfied the home market look for new worlds to conquer, they are often far from pleased to find the obstacles put in their way at many points in the world (and how many there are!) that are coloured red. Again, as Benjamin Gerig showed in his article "We Fight for Bread" (See MESSENGER OF PEACE for September, 1929) it is an indisputable fact that American exports are steadily driving British products from a number of important markets in South America, Asia, Africa and elsewhere, where formally British industry was supreme.

As for the War Debts, suffice it to say that the relation of debtor and creditor is rarely a happy one, either in private or public life. The debtor is apt, if the process of repayment is too protracted, to develop either a sense of grievance leading to bitter resentment, or an unhealthy feeling of subservience, equally inimical to free and equal relations. On the other hand, the lender of money often succumbs to the sense of power and the consequent sin of arrogance. It is questionable which is the least enviable position, expressed in spiritual terms.

Politics and economics are inextricably interlaced in the modern world. Yet the political friction between the U. S. A. and Great Britain takes certain forms

where other motives than economic play their part. The factor of national (i. e. political) prestige is a very potent one. If, as Professor Siegfried so brilliantly demonstrates in his studies of post-war Britain, the British struggle in raising the pound to its former position vis-a-vis the Dollar was motivated at least in part by national pride, it is equally clear that the American determination to reach "parity" in the sphere of naval armaments is dictated by considerations of prestige as well as of national security.

Indeed, it is in the sphere of naval policies that we touch, if not the most fundamental at least the most obvious and explosive rivalry. Behind the complex technical problems of "parity" and "yardsticks," loom the menacing issue of the "Freedom of the Seas." Naval experts, under impulsion from statesmen, have wrought the miracle, it is hoped, by producing a "yardstick" adequate to measure parity. It rests now with the legal experts, under the same impulsion, to solve the seemingly insoluble riddle of satisfying both the legal demands of Article 16 of the Covenant in the matter of blockade, and United States insistence upon the right to trade when and where she wills. Their task is no simple one, for if American opinion is adamant in demanding freedom of action in time of war, two currents of opinion unite in Great Britain to oppose such unqualified claim. First the traditional Admiralty view that places much reliance on the British fleet and little on the League, and insists that without the right of search and capture of private property at sea in time of war British security is fatally imperilled; second, those elements in support of the League which believe in the efficacy of corporate sanctions in dealing with an aggressor.

III.

In view of the variety and complexity of questions raised, we propose to leave any discussion of solutions for another time. For the moment, Mr. MacDonald's visit has done much to dissipate mistrust, to combat prejudice and to draw the peoples of the two countries together. There is even a certain danger that such exaltation of feeling may have its reaction during the coming months, as the exasperating details of naval limitation and reduction are being debated.

It is the duty, surely, of all laborers in the field of Anglo-American friendship to cherish the good seed sown. We as members of the Society of Friends in England and America rejoice in the new opportunity that presents itself for advocating to our respective fellow countrymen that "free, open, intellectual and spiritual co-operation" of which Mr. MacDonald spoke, the rich possibilities of which we have already tasted in our common international service.

THE LEAGUE, THEN AND NOW

BY DAVID M. EDWARDS

IT HAS now been five months since I left "the good old U. S. A." What has really happened with reference to the attitude of mind concerning the League of Nations I do not know; but unless more progress than seems possible has been made, there is much to be desired even yet. In fact, from certain things which one hears and reads, it seems probable that there is less interest in the relation of the United States with the League than formerly. It is not my intention to discuss this and I only mention it as a point of departure for what I do wish to say. My purpose in this paper is to give, if I may, a glimpse, for that is all a short article can give, of the present standing of the League as contrasted with what it was ten years ago.

First, however, let me make a statement of the place of the League in the mind of English people and in the regard of the English government. It should be stated in the beginning that the question of the League of Nations have never been a party issue in England. No matter what party is in power its devotion to the League is not a matter of question.

The source of information which endeavors to keep the people informed and thus to stimulate interest and cooperation with the work of the League, is known as "The League of Nations Union." This organization serves somewhat as does the Anti-Saloon League in American politics, except that it simply undertook to instruct every candidate in all the parties in the facts concerning the League of Nations. Every candidate of all parties is for the League.

During the campaign preceding the last election, six points were urged as being things for which the League of Nations should strive: (1) the signing of the Optional Clause; (2) the securing of a general treaty of Arbitration; (3) a more generous financial support of the League; (4) ratification of the "Eight Hour Convention" of the League by England; (5) the early evacuation of the Rhineland; (6) a policy by England which would set the cause of disarmament ahead as far and as rapidly as possible. In every one of these six points great progress has been made. The Optional Clause was signed by England and a number of other countries, steps for the evacuation are now being taken, the Eight Hour Convention was signed, England gave much more generously to the League and England's work in disarmament proceedings is well known through Premier MacDonald's visit to America.

All these things show that the progress of the League of Nations has been

extraordinary. To show this progress most clearly the first session of the League must be contrasted with the session just held—the tenth session.

The circumstances under which the first session convened were most disheartening. The refusal of the United States Government to join the League was particularly discouraging and damaging. The League of Nations was mainly the product of the work and influence of President Wilson. In fact, the Covenant of the League was mainly his authorship. Following the Treaty of Versailles he had gone back to America to get his government to accept the Covenant and join the League. There was every reason to believe that he would succeed in this endeavor. However, because of personal enmity between himself and Senator Lodge; because leaders in the Republican Party had determined to defeat the Democratic Party by any means possible; because, in short, this great humanitarian issue, which should have been as non-partisan in America as it has been all along in England, became a political issue, America was kept out of the League of Nations, contrary to the sober wish of the people, apart from political propaganda.

One of the delegates to this first session of the League has graphically described its weakness and impotency and has told of the feeling of many of them that America's action would be fatal to its life. He has also told the incident by which the League found itself and began to take hope. It was when the terrible plight of Armenia was presented to the Council. Here was a matter which was entirely dissociated from any selfish motive. It was a humanitarian matter, pure and simple, and the delegates from the various countries saw that there were problems of world interest which might be dealt with by all of them acting together. Since then not only have these general, universal matters been handled, but others as delicate as ever occurred have been successfully dealt with.

A full description of the activities of the League would fill many volumes and, of course, even a list of the matters dealt with would be a long one. All that one can do in attempting to give a notion of the work of the League is to describe briefly a few of the lines of work as illustrations.

One of the most difficult questions in Europe today is that concerned with the treatment of minorities. By this is meant the treatment accorded by a government to a different race of citizens incorporated within the borders of the country. While this has always been a difficult

problem, the settlement made by the conference at Versailles concerning the boundaries of countries, the organization of entirely new governments, the reorganization of old governments after years of dismemberment—all this founded upon the principle of the self-determination of people—increased the difficulties of this question immeasurably. A little reflection will show that this is a most complicated problem. How far shall minorities be allowed to retain their languages, customs and racial culture? Is the giving up of those things necessary to a proper assimilation? The conditions with reference to the various nationalities living within the Polish Corridor in East Prussia, cut off from Germany by the "Corridor," and in several other similar situations, give graphic examples of this problem.

The League has developed the beginnings of a Court of International Justice. This Court is now fully organized and actively functioning. It has recently been joined by the United States of America. Some forty international questions have been adjudicated; and the point of importance in this is that in every case the litigants have accepted the judgment of the Court. One hesitates, even to wonder, what conditions might have prevailed in some of these cases, at least, had there been no such tribunal to which appeal for judgment could be made.

Another achievement of the League of Nations is the development of an international Civil Service. Every one of the fifty-four governments signatory to the Covenant of the League is represented in the Secretariat at Geneva. This Secretariat is increasing in efficiency continually. There is a "World Service" atmosphere prevailing it from one end to the other. This spirit is easily and quickly detected by the observant, open-minded visitor to Geneva. There is not the slightest evidence of favoritism toward any particular nation or nations in any mind associated with this Secretariat. It is engaged in a scientific and exhaustive study of problems—large in number—from a "world betterment" point of view.

To be specific let us take the opium question, which is a world problem. To tell the whole story would be sufficient material for one entire article. It must suffice here to say that the results of the investigations by the Secretariat have led to the conclusion that the most effective way to control this situation is to deal with it from the production end. If the growth and manufacture of opium can be limited, the problem of its illegal

sale can be more certainly solved. Therefore, while not lessening diligence in the one line, activities in the other have been increased.

Further, consider the question of slavery. It may be a surprise to many to learn that slavery still exists and that the slave trade still flourishes in Africa. Steps have been taken by the League of Nations and activities set in motion to bring the facts concerning this condition out into the light of day. These things bid fair to end this nefarious business in the entire world.

And still further. There is in the world today, yes even in this enlightened twentieth century, a well organized world traffic in women and girls. The commission handling this situation is the only one headed by a woman. Dame Rachael Cowdy, and English woman of charming personality and of great force of character, serves as head of this Commission. She talked most interestingly to the Eddy Party, making revelations of this atrocious traffic in the virtue of women and girls which are astounding beyond measure. Very satisfactory progress is being made against this traffic.

It must be kept in mind that the League of Nations is not a superparliament or congress for all the governments signatory to its Covenant. This it can not, and no one desires it, to be. It is a structure which provides facilities for the nations of the earth to come together as members of one family to study their common problems and to act together in the betterment of their mutual relations and in the improvement of their common circumstances and conditions.

It goes without saying that to achieve world peace is the chief endeavor of the League of Nations at the present time. This is, of course, as it should be. To end war is the only way to prevent the end of civilizations. If the nations do not put an end to war, it will put an end to the nations.

The few examples mentioned briefly above will show the marvelous success of the League up to now. Of course the real success lies in the increased capacity and disposition to act together for the common good in the enlarged ability to see problems and situations from a world angle as well as from a national angle and to sacrifice the latter for the former. The real achievement is in this international background, which is constantly becoming enriched, in the international activity which grows daily more intelligent, scientific, expert and above all more habitual. Without the League of Nations, or some such structure, most of the matters under care today would be left untouched, allowed to drift on toward crises. Indeed, one is justified in concluding that many of them are unsolvable by any other means or in any other way.

Why has it been possible for the League of Nations, starting as it did under the most precarious circumstances, under the most disheartening and discouraging conditions only a brief decade ago, to come to the vitality, efficiency and power which we see indisputably today? The secret of this marvelous success lies in the fact that it is an expression of the deepest desire, the highest hopes, and the unquenchable expectations of the ages past. Down through the ages, man after man has given expression to these desires, hopes and expectations. Every one of these expressions has been put in a structure somewhat similar to the Covenant of the League of Nations as it is organized and functioning today. The world's need of a place where men representing governments could come to confer about common matters; the need of facilities for dealing with world problems in some other manner than the arbitrament of war; these and almost every other feature of the League of Nations, have been advocated again by statesmen, historians, philosophers, theologians, and have even been sung by poets.

In view of the extraordinary success of the League during its first decade of existence, one is almost warranted in concluding that there will never be another war. Never was the world so sick of war as in 1918 and that feeling of revulsion against war has lasted without much diminution until now; but this is not the first time that people have been sick of war; this is not the first time men have said, "This must not happen again." Following the Napoleonic Wars, England's representative to the Congress of Vienna, upon returning said, "Europe is sick of war. I do not believe there will ever be another." But there were others and this simply because nothing constructive grew out of this repugnance to bloodshed, to carnage. But now we have growing out of this hatred for war, this weariness of wholesale murder, this sentimental resolution that "It must not happen again," the marvelous structure of the League of Nations. In addition to this we have the Pact of Paris, which is receiving re-enforcement by such happenings as the Hoover-MacDonald treatment of it and the signing of the Optional Clause by Great Britain and others. Are we not permitted to hope and to confi-

dently expect that these things will reward the war-sick, hate-weary world with security from war? That there is being built a machinery that will make good the declaration, "It must not happen again?"

I cannot close this article without expressing my discord with the statement in the Hoover-MacDonald joint statement that the settled practice of the United States is to pursue a policy of isolation. I do not regard that question as sufficiently settled to warrant any such pronouncement. The history of the failure of the United States to join the League argues against it. For a great humanitarian question to be allowed to become a mere political issue and to be dragged through the filth of a political campaign, being used to stir the unwaranted fears and prejudices of the voter, is no foundation upon which to base a settled policy. Again, the smallness of the world, the intimacy of nations cries out against any such a policy of exclusion; and above all the need of the strongest, best equipped member of the "Family of Nations" at the family council tables reveals the erroneousness of such a purpose. And still further the gradual "filtering" of the United States Government into the League acknowledges the futility of any such policy. It simply cannot be done in this present time.

One who comes to see what the League of Nations is and what it is doing cannot subscribe to any statement or position which is to contribute to the permanency of the aloofness of the United States from the affairs of the rest of the world. Patriotism, to the one who sees the real League of Nations, compels him to disclaim any approval of any such pronouncement.

London, England.

ARE WINNING DESERVED RECOGNITION

Two young colored girls, Frances Harris and Letitia Campfield, have entered the Boston City Hospital for training, the first time in the history of the hospital that colored girls have been admitted to the nursing classes. According to the superintendent, this is because none had previously met the required qualifications. These two are high school graduates and well qualified, and the Board's decision to admit them was unanimous.

Mordecai Wyatt Johnson, first Negro president of Howard University, Washington, D. C., has been awarded the fifteenth Spingarn Medal for 1928 for his successful administration and for his achievement of obtaining legislation by which Howard University becomes a recognized institution of the Government of the United States.

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PEACE IDEALS IN THE CHRISTIAN RELIGION

BY ANDREW T. HOFFERT

IT MARKED the dawn of a new day for the world when God chose a man of peace in preference to a man of war. As the "God of War," Jehovah was closely associated with the early national life of the Hebrew people. They partook of the warlike characteristics of the hostile world in which they lived. Their national life came at the price of victory upon many battlefields. They looked to Jehovah for guidance in war; they depended upon him for victory over their enemies. Victory to them meant that their God was superior to the gods of other nations. Not until the close of the reign of King David when the war clouds had lifted does God's preference for peace come to a focus in the national life of this growing Jewish power.

David, the second king of Israel, had many excellent qualities, among which was his noble ambition to build a house for God. This privilege was denied him, however, because he had "shed much blood upon the earth." God chose Solomon for this important work because he was a "man of rest," and during his days "peace and quietness" were granted unto Israel.

WORLD PEACE FORESHADOWED

Universal peace became one of the dominant hopes of the later prophets of Israel as they lifted their eyes from their dismal present and looked into a glorious future. In the midst of national decay, the great prophets, on the one hand, foretold doom and certain captivity, and on the other, sought to encourage their people by proclaiming an era of universal peace. "And he will judge between the nations," declared Isaiah, "and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). Is this great ideal nearing fulfillment in our day? Surely agencies have been perfected which serve to "judge between the nations" and to "decide concerning many peoples." More power to the League of Nations, the International Court of Justice and the Kellogg Peace Pact, to the intent that they may usher in an era of abiding peace between the nations of the world!

THE PRINCE OF PEACE

The hope of this prophetic peace idealism was centered in a person. Isaiah refers to him as the "Prince of Peace" who shall be born into the world (Isa. 9:6, 7). Speaking of this "ruler in Israel" who shall be born in Bethlehem, Micah perceived that "this man shall be our peace"

(Micah 5:2, 5). In this strain another prophet spoke of him as the one who "shall speak peace to the nations" (Zech. 9:9-10). In line with these and other prophecies, the Jews began to look forward to a coming king who would set up a great Jewish empire.

However, the fifty-third chapter of Isaiah pictures to us the spiritual nature of this ruler's power. He is regarded as the servant of Jehovah (Isa. 52:11-12). He will walk the path of life and become acquainted with sorrow and suffering. Abuse and injustice will be his portion, but he will not strike back nor seek to defend himself. His task will be to remove sin and remake lives, and in pursuit of that high purpose he will pour out his soul unto death and make intercession for transgressors. He will enter into the lives of men as a spiritual force for purity and righteousness, rather than seek control over them through political power. In order for peace between nations to have an enduring basis, the people of these nations must, in some real measure, enjoy peace of mind and soul. This is the work of religion, it is pre-eminently the work of this Person. He sought to lay the foundation of an enduring peace which would touch the whole of life. Who was this Person and what has he contributed to "Peace on earth, good will among men?"

PEACE IDEALS IN LIFE OF JESUS

It is generally accepted by Christian people that Jesus Christ answers to the descriptions of the Person concerning whom the prophets have spoken. In his daily contacts with men he was guided by principles which are fundamental to peace. Racial and national prejudice had no place in his thinking. In fact, he met the racial prejudice of his time by ignoring it. He disregarded the national aspirations of his people.

Jesus refused to think in terms of class prejudice. He welcomed publicans and sinners, the social outcasts of his day, and rebuked the religious leaders who became peeved about it. Furthermore, he recognized the worth of human life. He disregarded the customary scruples as to Sabbath observance in order to meet vital human needs on that day.

In the face of trying situations Jesus emphasized those attitudes which make for the strengthening of character. A man who gives free play to anger, in return for a serious insult, is weaker from his lack of self-control; he who "resists not him that is evil," but rather seeks to do him good, exhibits the power of self-mastery in a trying situation and is stronger for having met the test. That

is the sort of living, also, which will have a salutary influence upon an offending brother. It gives edge to effective Christian living.

Again, Jesus insisted upon thoughtfulness and consideration for others. The Golden Rule calls upon one to use his imagination and to exchange places with the other fellow. This makes forgiving those who have wronged him the proper thing to do; in fact, the only thing to do, as he, too, stands in need of forgiveness. Love for one's enemies, the expression of an aggressive goodwill, helps powerfully to break down all attitudes which prevent brotherly relations between man and man. This love becomes the driving motive which leads to self-sacrifice, even to the point of laying down one's life for a friend. This sacrificial spirit not only becomes a redeeming factor in the remaking of human life, but it also reveals to man in concrete deeds the meaning of the love of God, a love which finds its fullest and deepest expression in Christ's death on the cross.

PEACE IN VICARIOUS SUFFERING

The cross gave new force and radiance to the life and teachings of Jesus. He dared to put his non-resistance principles to the test. He met force with patient suffering, and he faced hate with love. His agonized prayer in the garden gave him moral courage to face death calmly and unafraid. When his captors came to take him, he did not resist them; on the contrary, he rebuked Peter, who attempted to defend him. To him he said, "All they that take the sword shall perish with the sword." During the trial, when he faced false accusation and indignant treatment, he held his peace and answered nothing. As he wavered between life and death on the cross, redeeming love prompted him to pray for his enemies, "Father, forgive them; for they know not what they do." He passed through that trying experience without guile or bitterness of soul.

Jesus looked upon the broad fields of golden grain ripening unto the harvest and saw the meaning of vicarious suffering. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die, it beareth much fruit." Facing the issues of life and death, Jesus weighed the cross in terms of a larger fruitfulness. He looked upon suffering as opening the way to larger power and influence when he declared, "And I, if I be lifted up from the earth will draw all men unto myself." By his willingness to bear the cost of sacrificial love, Jesus turned the evil intents of men to good account. Instead of being clothed

in death, he planted his life; apparent defeat blossomed forth into an ever triumphing victory!

Significant developments throughout biblical history have rescued the peace ideal from a hostile war psychology and made it a vital factor for human brotherhood. Jehovah, the God of Israel, became the God of all nations; Jehovah, the God of war, became the God of peace—the God of love, who sent Jesus Christ into the world that men might come to know him as their Father. Redeeming love, at the cost of vicarious suffering, intensified the power of religion as a factor in remaking the lives of men. He no longer has favorites based upon race, “but in every nation he that feareth him, and worketh righteousness, is acceptable to him.” This removes all ground for race prejudice; it opens the way for a universal fellowship of spiritually minded people, regardless of differences due to the accidents of birth.

Furthermore, God had been dealing with Israel as a nation; he came to deal with individuals as persons. Jesus touches individual needs and makes possible clean thinking and pure living. He plants in the heart of man the incentive to live on a higher level, and at the same time, the incentive to serve those less fortunate than himself. Selfishness is relegated to the background and reduced to a minimum as a motivating factor in a man's life. Jesus came to make the lowest and most sinful of men fit brothers to every other man. Thus he seeks to close the gaps which cut the ties of human fellowship. That is the work of religion. It is fundamental to a more unified and to a more brotherly world!

SOURCE OF PEACE IS CHRIST

Proper attitudes grow out of lives which have been touched by the Spirit of Jesus Christ. A person's religious experience and the intimate relationships he forms in small groups, such as the home, are powerful aids in forming constructive life attitudes which he carries with him into society, business and industry. Likewise, the man with wholesome life attitudes is coming to the front in politics, and his constructive influence is exerted in building peaceful relationships between nations. In keeping with attitudes of confidence and goodwill, he is finding methods which will utilize reason and justice—justice that is based upon an acceptable code of international law—to substitute war as an arbiter between nations. The inspiration and power of such a man is generally centered in a vital religious faith. The strength of his grip upon God is the measure of his outreach upon man!

Communion with God is the great secret of service.—R. P. ANDERSON.

WAFLED ON THE WINDS OF PEACE

REFORMED CHURCH JOINS CRUSADE

In launching a program for World peace, the Reformed Church in America, one of the oldest religious denominations in the United States, breaks away from a precedent established 300 years ago, when Dutch settlers founded the first church of the sect on Manhattan Island and took the stand that it should never lend itself to social or political propaganda. As authorized by the General Synod, the Reformed Church will aim to educate its 177,000 communicants in terms of international good will and brotherhood by books, pamphlets, peace libraries, study courses and synodical publications. The peace committee will cooperate with other church peace organizations “in framing a plan of action.” The younger clergymen of the denomination, it is stated, are anxious to break away from a tradition that has never permitted open discussion, either upon religious or social questions.

TO SQUARE WITH OUTLAWRY

In order to present a united front against military conscription and military training and to protest against the continued imprisonment of war resisters, the Joint Advisory Council was recently organized in Geneva by the following international peace organizations:

Friends Peace Committee.

War Resisters' International.

International Fellowship of Reconciliation.

Women's International League for Peace and Freedom.

International Union of Anti-Militarist Ministers and Clergymen.

International Bureau Against War and Reaction.

Syndicalist International.

International Cooperative Women's Guild.

Friends Service Council.

This significantly united action is based upon the very obvious conclusion that governments should cease to demand that their citizens train for war after the governments themselves have re-

nounced it, and that *all* education should now be dedicated to *peace*.

The Joint Advisory Council will meet in Paris this month to decide upon detailed plans for an international campaign.

Joseph B. Matthews, a secretary of the Fellowship of Reconciliation in the United States, and John William Graham of England, both Friends, were elected treasurers for the Joint Advisory Council. It is hoped that the Council will be in a position to put a secretary in the field by the first of January, 1930.



AND SEE WHO'S HERE!

While David Starr Jordan may be on the general blacklist of the D. A. R., he is apparently on the roll of honor of the local chapter of his home community. As reported in the *Palo Alto Times*, the following resolutions were presented to him on Armistice Day. Rub your eyes, read them and carry the word to your local D. A. R. chapter:

“Whereas, the approach of Armistice Day, 1929, sees the world looking toward peace, and two of the most powerful nations enthusiastically leading the way to the limitation of armaments, and heartily cooperating to extend this movement to other peoples and governments; and

“Whereas, David Starr Jordan has stood as a prophet and pioneer in this movement even at the cost of personal sacrifice and misunderstanding and has, in season and out of season, preached the futility and waste of war and the power of international friendliness and understanding; be it

“Resolved, That we, the Palo Alto chapter of the Daughters of the American Revolution, express to Dr. Jordan our gratification that the faith which he has held through all these years is being justified and that his efforts for world peace are now coming to fruition.”



GOOD INDIAN TO BE HONORED

On June 3, 1930, Whitman College, at Walla Walla, Wash., proposes to dedicate on its campus a monument and bronze tablet commemorating the heroic act of Chief Lawyer, of the Nez Perce Indians, in saving the life of Governor Isaac I. Stevens at the Great Indian Council of 1855. It will be the seventy-fifth anniversary to the very day of a great Indian's courageous and hazardous deed of friendship for the white man. The Nez Perce Indians will be invited to attend, and one of the great-grandchildren of Chief Lawyer will unveil the tablet. Whitman College cordially invites all friends of the Indian throughout the United States to attend the celebration, believing that it will afford a useful occasion for honoring Indian loyalty and heroism, and aid the nation to distinguish between the good and the bad Indian.—*Indian Truth*.

The only way to double the talent is to toil on and on.—R. P. ANDERSON.

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CHRISTMAS CAROLS

By all means sing the Christmas hymns and carols in your community. Your class may start a custom which will bring joy to your entire community. One, two or more autos or a bobsled full of young people going from house to house singing on Christmas eve is a glorious piece of service. Many places have been doing this for years and they would not consider disbanding the custom. Practice a few hymns until you can sing them well. If you cannot learn them so as to sing without words and music, take books and flashlights. If some of your best singers must work late, then sing the carols either at midnight or early Christmas morning. Sing such hymns as: "O Little Town of Bethlehem," "O Come All Ye Faithful," "It Came Upon a Midnight Clear," "Hark the Herald Angels Sing," "Joy to the World," and "Holy Night."

"GET DOWN TO BRASS TACKS"

An organized class of physically and mentally active young people should be earnestly engaged in some definite tasks of thinking clear through some problems and of making some investigations which will broaden their interests, sympathies and intellectual grasp. Here are a few suggestions. It might prove valuable if nothing further were done than to assign each of these questions or problems to one individual, give him two weeks to study and read and then report to the entire class, by means of a ten or fifteen-minute paper. Your class can easily think of other ways.

1. What are beliefs that really are important to young people?
2. How do other people our age live? Under what conditions do they work, go to school, play, etc.?
3. What are the likenesses and differences between Friends and other denominations?
4. What can young people do for Missions, Peace and Law Enforcement?
5. What principles or rules in the form of a code can be developed with regard to the spending of money?
6. What principles may a Christian accept that may be taken into business?

7. Exactly what opportunities are now available for young people to be trained in the skill of leadership?

8. What standards of conduct should govern the relationships between the two sexes? A boy and a girl each to present their ideas.

9. What ideals should be considered in choosing a life work?

10. Just what does it mean to join the church?

PICTURES AND MISSIONARIES

At a very slight expense an organized class can supply some mission station with the picture rolls and unused small picture cards to be found about your Bible School rooms. After your School is through with these, the organized Young People's Class can gather them and with just a few cents postage send them to some mission station. The Friends Mission Board, 101 South Eighth Street, Richmond, Indiana, can probably supply you with a name, or if not then write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City, and ask for the name of some missionary. They have 800 requests on file from missions who want these pictures. Mention that you are a Friend. These pictures do not get out of date.

"SINGING PATHWAYS"

BY MARY S. DICKIE

Powell & White, \$1.00

This interesting song book is entirely different. It is compiled and arranged especially for youth from 12 to 18 years of age. Your organized class should have it. Perhaps you would not want it as a Sunday school hymnal, though it would be good, but this book contains a gold mine of materials for those who are dealing with worship programs.

Here are folk melodies from many lands. They can be used so splendidly in connection with the consideration of other races and peoples. Here are offered American folk music, too, Indian and Negro and Singing School. These old, old tunes and melodies are made new. The numerous poems and stories are unique. They are not the old, worn

out, but are the fresh and unusual. Surprises await you on almost every page and they are delightful surprises, too. Lovers of good music will find in these tunes with suitable poems combined, material to use on varied occasions. This book is one of the indispensables for high class work with young people of the ages indicated. Almost every aspect of work is furnished with some helpful songs.

The book is divided into four sections: (I) The Path of Finding Myself, (II) The Trail of Discovering Nature, (III) The Street of Seeking Others, (IV) The Highroad of Meeting God.

Actual worship programs are given and a number of exceptional numbers for instrumental music for preludes, responses, marches, etc., are given. This book is indeed different.

"INTIMATE PROBLEMS OF YOUTH"

BY EARL S. RUBISILL

Macmillan Co., \$2.00

Out of a rich experience formed in the midst of friendly and intimate contacts with Youth, the author has given us a statement of the more vexing problems young people face and a sane, common sense view of their solution.

There is no attempt to give theories in a high-sounding phraseology, but to treat candidly, sincerely and with a good degree of fullness those questions which assail the mind, heart and pathways of younger people. The problems treated are at once recognized as the essential ones: Youth in a new world, the social problem, choosing a vocation, leisure recreation and culture, youth and sex, the moral and religious problems.

Back of the solution offered there is a keen understanding of life today, a wholesome personalistic philosophy and a self psychology. The author, however, is not attempting to exploit these but to help youth and assist the helpers of youth.

Young people who are actually seeking a way through to wholesome living will appreciate this sympathetic spirit and the sound wisdom set forth. An organized Young People's Bible School Class would do well to purchase this book for the purpose of either circulating among its membership or of studying it in a class on the Sabbath morning or afternoon or in a class some evening during the week.

HOW GOODFELLOWSHIP CLASS DID IT

This class 1928-1929 met in the College Avenue Friends Bible School, Oskaloosa, Iowa, under the leadership of Lisle Ware. Their study was "The Great Men of the Christian Church." There was no textbook, but two or three persons were assigned a "life" some weeks in advance and would make a report on the proper

date. The secretary kept careful notes of the presentation and read these at the beginning of the next class as the review of last Sunday's lesson. These review minutes were preserved and now make most interesting reading. Here is a sample:

PAUL

Lesson III—October 14, 1928.

In this lesson we took up the study of the life of Paul. The source for this information is the Book of Acts and the Epistles. Paul was born in Tarsus. We first hear of him in the stoning of Stephen as a leader in the persecution of the Christians. Then we hear of his conversion on the road to Damascus, where he was going to persecute the Church as was his usual custom. He changed his direction then and went to Jerusalem. Then he went off to himself three years. He was, we think, about forty years of age at this time.

Now began his career of work and sacrifice for the church. He went on three missionary journeys to cities throughout southern Asia and Europe. Accounts of these journeys are found in the epistles which he writes to the different churches. We know that he sacrificed much and suffered a great deal for the cause. He had such problems as the following to meet:

1. Dissensions.
2. The Law.
3. False prophets.
4. Moral life of people.

In Rome he had trouble and was imprisoned. The nature of his death is not known, but it is thought that he was martyred.

Such was the life of Paul. Now let us look over it and see just what he did contribute. After Christ left, the disciples did a great deal of work organizing and building up the Church. But in the midst of other creeds and beliefs, the Christian Church narrowed itself down to a Jewish sect. Paul broadened it to include Jews and Gentiles alike. He expanded it on a world-wide principle until it is now a universal religion.

It is often hard to understand how Paul could change so suddenly or how it was that anyone who had so unmercifully persecuted the Christians was favored by God so that he became a Christian leader. It was the law of the Jewish land that anyone who was hanged upon a tree was cursed. Paul was a strict observer of the law, so when Christ was crucified he sincerely believed that Christ was cursed in the sight of all. He thought he was doing right by persecuting the followers of such a man. But the vision came to him which told him that Christ was exempt—had escaped the curse of the cross. So it was that he changed and followed Jesus.

He preached "Christ crucified and

It Looks A Little Better		
Consolidated Report of United Benevolences		
April 1, 1929 to November 30, 1929		
YEARLY MEETINGS	1928-29	1929-30
Baltimore	\$ 3,183.33	\$ 3,641.43
California	995.00	622.00
Canada	598.60	
Indiana	15,231.65	16,853.11
Iowa	7,550.00	6,863.64
Kansas	4,952.15	4,667.37
Nebraska	929.89	682.21
New England	6,724.00	6,730.72
New York	2,749.53	4,354.73
North Carolina	5,520.08	6,170.28
Western	4,871.69	6,508.19
Wilmington	2,902.89	2,031.50
Oregon	2,148.61	891.16
Other Sources	3,286.74	3,000.48
		63,016.82
Deficit Funds		977.16
Total receipts	\$61,644.16	\$63,993.98
American Friends Board of Missions		\$50,980.65
Peace Association		2,196.36
Young Friends		2,007.45
Board on Prohibition and Public Morals		219.64
Board on Education		132.03
Board on Religious Education		918.66
Fund for Aged Ministers and Missionaries		2,781.45
Emergency Fund:		
General		1,662.41
Deficit: A. F. Bd. of Missions		2,311.44
Promotion		783.89
		\$63,993.98
United Budget	\$148,310.00	\$151,305.00
Eight months Budget	98,873.35	100,870.00
Eight months Receipts	61,644.16	63,993.98
Eight months Shortage	\$ 37,229.19	\$ 36,876.02
United Budget for the Year 1929-1930		\$151,305.00
Receipts to date—November 30, 1929		63,993.98
Balance to be raised by March 31, 1930		\$ 87,311.02
Let's Swell the Receipts With a General and Generous Christmas Offering.		

risen. Any person can through Christ escape the curse of the tree."

Paul preached the following things:

Faith without works is dead.

There is freedom in this life.

Have comradeship with Christ.

Mrs. Mary Brown Martin, a university-trained Negro, with three children now attending Ohio universities, has been elected to membership on the Cleveland

Board of Education, which administers the school system of a city of 1,000,000 people. It is said to be the first time a city ever has elected a Negro woman to such a post, although they have served in other cities through appointment. Mrs. Martin is the daughter of slave parents and her education and training was obtained under great handicaps. She is chairman of the Cleveland Federation of Colored Women's Clubs.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

WORK SYSTEMATIZED IN MARION

The three representatives of Friends in Marion, N. C.—Frank D. Watson of Haverford College; J. Lawrence Lippincott, of Riverton, N. J.; and Hugh Moore, of Winston-Salem, N. C.—have the relief work among the mill-workers well systematized now, and running smoothly.

One of the first things they did was to make contacts with state and local people, including the county welfare agent, one mill-owner, labor leaders, several pastors of local churches, and with Elmer D. Cope, representative of the Emergency Committee for Strikers' Relief, whose activities were drawing to a close. Everywhere they made clear the position of the Friends Service Committee, namely that of a humanitarian service, solely on the basis of human need and suffering, regardless of union affiliation.

The next step was to rent a house for the storage and distribution of clothing. An efficient committee of women of the mill villages helps with its regular distribution. Cards have been given out to each family. Each card, when presented to the clothing house indicates the number in the family, and about twenty-five families per day are given clothing, their needs being met, so far as possible.

Following this, the Service Committee workers took over the Commissary instituted by the Emergency Committee for Strikers' Relief. This phase of the work gives a chance for education in dietetics. The diet of the mill-workers has lacked fresh vegetables and fresh meat. Salt pork is cheaper than beef; and so far as vegetables are concerned, the houses in the mill-villages are crowded too closely together to give any space for gardens—even if a worker had the energy to care for one after the long hours in the mill. The chief foods given out thus far have been cabbage and other vegetables, flour, canned tomatoes, and once a week fresh meat. Pellagra is not unknown in East Marion.

The Federal Council of Churches and the Service Committee have adopted a budget of \$12,000 for the next three months' work. Checks may be sent to the Service Committee office at 20 South Twelfth Street, Philadelphia; clothing to the warehouse at 1515 Cherry Street.



A STOPPING-PLACE BEFORE INDIA

Rebecca Janney Timbres writes us from Missionary Guest Houses, Selly Oak, Birmingham, England. Friends will remember that she and her hus-

band, Harry Timbres, are on their way to India, to work at Rabindranath Tagore's settlement at Santiniketan, as representatives of the Service Committee. Harry has gone directly to India, to return to England, after a few months' experience, for a short course in Tropical Medicine. Rebecca, meanwhile, is studying at Woodbrooke. The entire family expects to start for India next spring or early summer, for the five-year period for which they are pledged. And now for Rebecca's letter:

"The children and I are settled in a delightful little flat—part of a 'block' of flats built for missionaries on furlough. I am a registered student at Woodbrooke on the understanding that I shall fit in wherever and whenever I can. For the last two weeks I have been able to attend class lectures at 9:45 and at 11:00, leaving me free to be with the children the rest of the day, and at all meal times. I am taking two evening lectures, and have started the study of Bengali two evenings also.

"Saturday nights are the gala nights at Woodbrooke, the students giving short plays, impromptu charades, and so on. Sunday nights are devoted to music, story telling, singing, etc. This last Sunday I was asked to dress in costume, and tell some Russian folk-tales, as part of the evening's program. This is truly an International Center, as there are, I think, eleven nations represented, including India and Nigeria.

"On short-time judgment, I might say that the people of England are very cordial, the weather very cold, and the shops very expensive.

"One letter has come from Harry since his departure, mailed at Marseilles. He speaks of a very rough time. Eleanor (aged 5) is in kindergarten, and is rapidly acquiring the broad 'a'."



THE SUMMER IN PARIS

The Summer Report of the Friends Good-will Center in Paris lies before us. Over 110 English and American visitors were at the Center during July, August, and September. One of these visitors, Barrow Cadbury (who, one suspects, had lost his way in getting to 12 Rue Guy de la Brosse) suggested the printing of a small card-map of the Center. This has been done: it gives a plan of the Latin Quarter, with the exact situation of the Center, and the various means of reaching the place.

The Committee for the Diminution of Crime was started several years ago by

members of the Center, several of whom are still leaders in its work, although a number of persons quite outside the Center are now taking active part. Visits to prisons for boys and women and girls are regularly made, and the voluntary work of the committee members as probation officers for children is now so recognized that a subsidy of \$180 has been granted them for this year. The committee has now an Alsace branch, which is now arranging a series of twelve educational lectures for the Haguenuau prison in that district. A new group in Paris for Social Help to Young People has been formed for the purpose of helping young men who are in moral danger. In the few weeks of its existence this group has helped 150 boys to positions, most of these being ex-prisoners. The Quaker Center houses the temporary office for this active sub-committee, Henry Van Etten, one of our workers, being a member. Practically every phase of work mentioned has been introduced by the Quaker Center and its workers—the probation work, the lectures and music in prisons; there was even very little prison visiting, and far from regular.

VARIED PROGRAMS ENJOYED AT INDIANAPOLIS

The November church night meetings of the First Friends Church of Indianapolis, Indiana, have been quite varied. On November 1st, Geraldine Hadley, who had attended the International Education Association in Geneva, talked on her impression of Europe.

On November 8th, the Literature and Peace Committee arranged a literary program. Mrs. Ray S. Trent exhibited Lewis Browne's "Graphic Bible" and called attention to the many ways in which it can be useful in the home and Sunday school. Ira C. Dawes vividly portrayed high spots in Remarque's "All Quiet on the Western Front." Alvin T. Coate discussed modern trends in religious literature.

November 15th was devoted to the annual play of the Women's Bible Class. This year they presented the "Hoosier School Master," the entire cast being made up of members of the class. About eighty-five dollars was cleared. The class has devised this plan for securing the bulk of its funds. Part of the money already is sent to the leper colony and the rest is reserved for other uses.

On November 22nd there was a musical program given by the young people under the direction of Harold Wright. The monthly meeting clerk, Emmet Trueblood, is attempting to develop a study of Friends beliefs and practices after the devotional period on monthly meeting night. This was followed by an address on the "Building of Character," by Dr. Frederick S. Kershner, Dean of the School of Religion of Butler University.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

TOBACCO MANUFACTURER TELLS QUAKER PREACHER

EDITOR THE AMERICAN FRIEND:

Sometime ago enroute I found myself seated with a well-dressed genteel appearing fellow and in a short while we were engaged in conversation. As we talked, he referred to his business and I asked, "What is your business?" He replied, "I am a tobacco manufacturer of L." After a while there was a lull in the conversation and I said, "Well, what is the outlook for the tobacco business at the present time?" He replied, "Very good, sir; very good, never better." I then asked, "Is there any prospect of a crusade against the business after the manner of the prohibition of the liquor traffic?" To which he replied right scornfully, "No." "Oh," said he, "a few cranks are howling about it, but it will not amount to anything."

Then he continued: "I'll tell you, stranger, about all this fuss in regard to the harm that tobacco does. There is nothing in it. Oh, of course, a man can make a hog of himself about anything, but used in moderation, tobacco is a harmless luxury, except, of course, the cigarette. Everybody knows the cigarette is injurious."

Whereupon he proceeded to discourse upon the injury that the cigarette does. He certainly understood it and I have seldom heard a W. C. T. U. lecturer state the case against the cigarette more accurately than did he. I asked, "Well, what would be the attitude of the tobacco manufacturer of the country towards a law forbidding the manufacture and sale of cigarettes?" He replied, "We would fight it tooth and toe nail." "Why?" I asked. "Simply because 25 per cent of the business of the average tobacco manufacturer is in cigarettes and 75 per cent of the profit from the business is in that 25 per cent of the business," was the frank reply.

Here we have the case of the tobacco manufacturers clearly stated. They know that it is injurious, that it is damning the bodies and souls of our boys and girls. Yet too fill their coffers they'll continue the business and expend millions every year to extend their trade.

But my stranger friend continued: "Nobody has to use tobacco. He can use it or let it alone, just as he pleases. Anyone can quit if he wishes to do so. I quit one time myself, but concluded I was depriving myself of a harmless luxury, so I began again." Then I said,

"Suppose some Sunday morning the city of L. should wake up and find that during the night in some mysterious way every particle of tobacco had been removed from the city and that the city was so hedged about that it would be impossible to bring any in for twenty-four hours. What would be the result?" He replied, "There would be war in L. before nightfall." "But suppose that condition should continue for a week." He replied, "L. would go up in smoke before the week was over."

By that time the train was slowing up for Richmond, Indiana, my destination, and we introduced ourselves. He was an Irishman and a Catholic. As we shook hands and bade each other "good-bye" he said. "Well the Quaker is all right anyway."

I hope so, and I hope he will prove it by his attitude towards this business. Its increase is alarming. According to statistics published in one of the leading papers in the Middle West in August last, the increase in consumption of cigarettes in this country for the fiscal year ending with June, 1929, was 23 per cent greater than for the year ending with June, 1928, and amounted to 1,000 cigarettes for every man, woman and child in the United States.

Is it not time that Friends were speaking out against the whole tobacco business? We have been forward in other reforms—why falter in this one?

GEO. H. MOORE.

Ridgefarm, Illinois.

WHY PRAY?

EDITOR THE AMERICAN FRIEND:

I've been wondering whether my idea about prayer would be helpful to some one—to any one. I will write it and send it forth; perhaps it will catch the eye of some one who is debating about the privilege or the necessity of prayer.

In the New Testament we find many passages about praying—"Pray without ceasing;" "Men ought always to pray and not to faint," etc. Then *why?*

It seems to me that the grace of God, the wisdom, the power, the love, whatever you will of good, is near us like a great reservoir of resource. His goodness is continually flowing toward us, always available if—if we keep open our lines of communication. In our ordinary daily life we may allow these channels of blessing to become clogged with "the cares of this life," with doubt, with worry, with our anxiety about making a living, and then there is no way to rid the irrigation

canals of this troublesome refuse but by using the implement designed for that very purpose—prayer.

When we take time to pray, it may be while doing the task by which we earn a living, we rid our minds for that instant of what has hindered the blessing from God from reaching us. As often as we lift our minds and hearts toward the Source of all good, just so often do we work to remove the hindrances that have kept away the blessing. If we keep up this practice until it becomes a habit, we *will* "pray without ceasing," and we will understand the words of Jesus, "All things are possible to him that believeth," all things that are for our good.

A. M. G.

Washington, D. C.

FROM AN OLD FRIEND IN A NEW SETTING

EDITOR THE AMERICAN FRIEND:

During the years I was Librarian of Earlham College, I made it our policy to collect all the material available concerning Friends, including books, pamphlets, minutes, manuscripts, reports, periodicals, etc., and as a result Earlham College now possesses the largest Friends Reference Library in America west of Pennsylvania. In this connection I accepted a great deal of duplicate material with the understanding that what was not needed at Earlham might be placed in other Friends College Libraries or in public libraries where it could be used to advantage. Because of the large number of Friends in Indiana, a large amount of material was given to the Indiana State Library at Indianapolis where it could be used to serve the interests of the state as a whole.

I now find myself associated with a state institution located on the campus of Ohio State University, in the capital city of Ohio and at the geographical center of the state. There are five Friends Yearly meetings represented in the state—Ohio, Wilmington, Indiana, and a yearly meeting of the Wilburite group and the Hicksite group. The Ohio State Archaeological and Historical Society is anxious to preserve all material relating to the interests of the state in any way and it has occurred to the writer that this is the logical place in the state to build up a representative Friends Reference Library. The fact that the Librarian of the Society and the Curator of History are both Quakers insures a "Friendly" interest. There is already quite a creditable collection of such material here but we shall be glad to correspond with any one having material which they would like to place here.

HARLOW LINDLEY,

Curator of History, Ohio State Archaeological and Historical Society.

High St. at 15th Ave.,
Columbus, Ohio.

QUAKERDOM · AT · LARGE

Ira C. Dawes, pastor of First Friends Church, preached the Thanksgiving sermon at a joint service of five churches, held at the First Congregational Church, Indianapolis.

* * * *

We enjoyed a call at the Central Office some days ago by Murray C. Johnson, pastor of the Spring Garden Street Meeting of Greensboro, North Carolina, who had driven north with his wife to attend the funeral of his brother, Homer L. Cox, at Cleveland, Ohio. We are sorry to learn that on their return trip their car caught fire and was greatly damaged.

* * * *

Jane Summerhays, of Cincinnati, has recently been regularly conducting the morning devotional period over WLW at 7:30 o'clock. Since that means 6:30 hereabouts, Richmond Friends are generally devoting that period to activities in the furnace room during these mornings when the mercury has been lingering around the zero mark. However, some of those who are emancipated from that service have been listening in upon our Friend with much appreciation.

* * * *

Harold E. B. Speight, a prominent Professor of Dartmouth College who is well known in the educational, literary and religious life of New England, has with his wife, very recently joined the Society of Friends, their membership being taken with Boston Friends of New England Yearly Meeting. He informs us that Rufus Jones has written a new Life of George Fox, which is to appear in the early part of next year as the first of a series of volumes to be published by Harper and Brothers. Harold Speight is acting as general editor of the series, which will include two or three biographies each year. He expresses himself as being especially pleased to open the series with George Fox.

* * * *

Henry C. Fellow writes from Wichita to correct an error of statement which he made in an article appearing in our issue for November 21. Instead of attending a Catholic school at Pawhuska as stated, young Joe Abbott, largely through the influence of our Friends missionaries, Arthur W. and Nettie Hadley, is attending the Bacone Indian School at Muskogee, a Northern Baptist institution. While writing, Henry Fellow calls attention to the fact that under appointment of the Trustees of Friends University, he is seeking specimens for the Friends University Museum. He would appreciate it if any Friends hav-

ing Indian relics of any kind which they are willing to devote to such a purpose would communicate with him, addressing him at 519 S. Glenn Street, Wichita, Kansas.

* * * *

On December 3rd, citizens of Richmond to the number of more than two hundred, joined in a banquet of welcome and recognition in honor of President and Mrs. William Cullen Dennis of Earlham College, which brought city and college together in a fine spirit of appreciation and fellowship. Benjamin Johnson presided and in presenting President Dennis referred feelingly to the fact that more than twenty years ago, Professor David W. Dennis was responsible for the arrangement of a testimonial banquet to Timothy Nicholson, over which he presided. On this occasion in 1929, Benjamin Johnson, grandson of Timothy Nicholson, expressed pleasure at being thus able to return the compliment in honor of the distinguished son of Professor Dennis. On the following evening a similar banquet was tendered President and Mrs. Dennis in Indianapolis by friends of Earlham College.

* * * *

Harry T. Silcock, of England, is one of the Friends who is a member of the English-American Quaker Embassy which is being sent to confer with Friends in China. The English part of the deputation traveled by way of India and Harry Silcock has written appreciatively and enthusiastically of the attention which he found being given to the training of young women of India for educational and welfare work among the people of that country. He says he "gaped with admiration" on observing maternity hospitals, infant welfare centers, training colleges for teachers, pub-

lic health schools, classes for adult women and hostels for women and girls. In the Women's Home of Service at Poona, he found a complete intermixture of castes, "untouchable" girls and women sitting with others, including Brahmins, the latter helping to serve the food for the mid-day meal. All of which is particularly interesting to those who have based their ideas of India too largely upon Katherine Mayo's book, "Mother India."

* * * *

In the New York Times for November 27, there appeared a dispatch from London reporting the address which Premier Ramsay MacDonald made before the representatives of British peace societies in which he assured them that the government would not be afraid of "going too far" toward naval reduction at the coming five-power conference. "We will have a great many difficulties, but as we have faced those difficulties before we will face them in the five-power conference," said the Prime Minister. He added that the spirit in which the government had approached those problems was like the spirit of the Quakers. "There are two methods," said the Premier, "whereby the Quakers have conquered heaven and earth. The first is their belief in the essential rightness of their faith. The second is their quiet, sane, practical capacity for doing things. I believe that good is going to come of faithful, sincere and earnest work religiously stuck to—work that is not going to be thwarted by temporary difficulties or rebuffs but work which is returned to again and again."

* * * *

In the weekly edition of the Toronto Star for November 23, there appears a freely illustrated feature story, the subject of which was the early residence and connections of President Hoover's mother's family near Norwich, Ontario. Interesting records were reproduced telling of the reception into membership in the Friends meeting there of Theodore and Mary Minthorn and their seven minor children, the fifth being Huldah R. Reminiscences and traditions of the family were recounted and names of several of the relatives of the family still living in Ontario were given. Of particular interest is the fact that when the Minthorns moved to Iowa in 1859, little Huldah corresponded with one of her playmates, Miranda Stover, now Mrs. D. B. Cohoe, who is still living. These letters have been treasured through the years and Mrs. Cohoe, with a fine sense of unselfishness, recently sent them to

Intimacy with Jesus

By Charles M. Woodman

All who are searching for spiritual reality will find this book of real value. Phases of the life of Jesus are presented which serve to bring Him into intimate inward fellowship. We suggest this as an ideal Christmas gift book.

Friends Book and Supply House

101 S. Eighth St., Richmond, Ind.

the President's brother, Theodore Hoover, Head of the Mining Department of Leland Stanford University, who acknowledged them with much appreciation. The feature article was written by Stella Mott, a Friend who is a school teacher of Norwich.

* * * *

"Making Quakers Out of Indians" was the subject of an interesting feature story which appeared in *The Daily Oklahoman* of Oklahoma City for November 24. The article is both historical and descriptive, tracing the history of Friends' work among the Oklahoma Indians from the time of the inauguration of President Grant's peace policy in 1869, for the execution of which he gave the responsibility to the Friends, to the present day activities in that field. The feature story was illustrated with pictures of Uncle Jerry Hubbard, early Quaker missionary and minister who labored faithfully among the Indians in northeast Oklahoma, and of William P. and Abigail Haworth, also veteran workers in the Oklahoma field to whom reference was made on this page last week. Other pictures are presented, including that of the new Friends church at Wyandotte, a substantial evidence of the results of the long years of service among the Indians. The article begins with these words: "After a lapse of fifty years the benevolent influence of the Society of Friends as represented by Charles J. Rhoads, the new Commissioner of Indian Affairs under the first Quaker President, again has been injected into the government's dealings with its Indian wards."

* * * *

We invite readers who know him to visualize W. Spencer Hadley of Wichita engaged during these pre-Christmas days in dressing a doll to send to Kamchatka, Timbuctoo or some other distant point. This is how: the Rotary Club of Wichita, as a part of its program for furthering international good will, is divided into fifty-two groups, each representing a foreign country to which it will send a doll, typically American, as a little ambassador of friendship. Each doll is to be accompanied by the names of a number of Wichita children who wish to correspond with the children in the country to which the doll is sent. The Rotary Club in the country receiving a doll is asked to send a doll from that country in return and the names of children who will exchange letters with Wichita children. Busy business men, bankers, doctors, professors and others, who never before even thought of dressing a doll, are trying their hands at the new job. Others are putting in the time worrying about it and some who have doll-dressing assignments are turning the job over to their wives. A Wichita paper says that W. S. Hadley is among those busy with needles and fixin's and ribbons. It's a

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grand idea and we are sure W. S. is one of the conscientious ones who will not perform by proxy.

NEWS OF OUR MEETINGS

Meetings have been started at La Canada, California, under the leadership of E. Annie Denby, 517 North El Molino Avenue, Pasadena. On November 24, meetings were held at 3 and 7:15 p. m. Coleman Avery, a young student of the Training School for Christian Workers at Huntington Park, gave messages. The society at La Canada is growing in strength and meetings for worship are held every First-day at 3 p. m.

* * * *

On Friday evening, November 22, a World's Peace banquet was held in the First Friends Church of Long Beach, California, under the auspices of the Brotherhood of this church, with the co-operation of fifteen of the Protestant churches of the vicinity. Walter F. Dexter, President of Whittier College, was the speaker of the evening, and in a masterly and convincing manner presented this vital subject of Peace to the audience. The following resolution was drawn up by a committee of the clergy-men present, adopted by a rising vote of the entire assembly amid great applause, and ordered sent to our Honorable President, State Senator, local daily papers, and to our denominational paper: Resolved, We heartily endorse the efforts

of our President to create world peace through good-will and mutual understanding. We pledge our support to our great leader and his policies to make the cause of peace a reality.

* * * *

E. Howard and Ruth P. Brown just closed a very successful two weeks revival meeting at Lynn Friends Church, New London Quarter, Western Yearly Meeting. The Gospel of Jesus Christ, which saves from sin, was preached in its fullness and power. The singing, led by Ruth Brown, was also spirit-filled and added greatly to the services. There was a goodly number who found Christ, either in conversion or in renewing their covenant, and the church was built up in the things of Christ. The attendance was splendid throughout and the work of the evangelists was greatly appreciated by all.

* * * *

A very interesting course for the Adult Class of the Bible School at Friends Center, Boston, Mass., has been arranged with Eleanor Wood Whitman and Seal Thompson giving talks on the "Influence of Greek Thoughts on Christianity," Professor Kendrick of Wellesley on the influence of "Justin Martyr" and of "Marcion," Mary E. Duguid on "Clement of Alexandria," and Moses Bailey on "Constantine." Outside of the regular course, Mary A. Gove and Mabel C. Moody gave a report of the All Friends Conference at Oskaloosa, Iowa, and Eleanor Whitman presented the "Story of Hosea."

* * * *

The Young People's class of First Friends Bible School in Richmond, of which Flora T. Sayers is teacher, presented an attractive program before a large and appreciative audience on Sunday evening, December 1. A series of reproductions of famous pictures by celebrated Quaker artists in the form of "living pictures" in a monumental frame to the accompaniment of pipe organ and violin music, interspersed with explanatory comment by the pastor, William J. Sayers, was informing and entertaining. The pictures thus presented were: "I Require Thy Attention," "The Dropped

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RICHMOND, INDIANA

Stitch," "The Quiet Hour," Elizabeth Fry, "Elizabeth Fry Reading to Inmates at Newgate," "The Quaker Wedding," "William Penn Signing Treaty with Indians," and "The Presence in the Midst." Eliza Nicholson Johnson aptly impersonated Elizabeth Fry, and especially so as the daughter of Timothy Nicholson, who had done so much for prison reform in Indiana. Silent and motionless, in appropriate postures and costumes, those producing the scenes on the platform of the auditorium made a memorable impression upon the hearts of the admiring audience.

* * * *

For the past three weeks beginning November 10 and closing December 1, Fred E. Smith of Spiceland, Indiana, conducted a very successful series of meetings at Watseka, Illinois. His power as a preacher compares favorably with any present-day evangelist. His sermons are direct, simple, Biblical and presented with great power of persuasion. He has shown himself to be possessed of unusual pulpit ability. The pastor, Charles R. Axton, writes: "It has never been my good fortune to listen to more logical and spiritual uplifting gospel sermons. And to those wishing to employ an evangelist I can most heartily commend him."

* * * *

Capay Rancho, California, Friends Community Church observed Thanksgiving Day in a religious service at 11 a. m., consisting of appropriate hymns, scripture reading and prayer. The President's message was read and the pastor made some remarks on the why of Thanksgiving. On the preceding Sunday a number of the young people gave some exercises in the Bible school. Among those responding in testimony was Eli O. Macy, eighty-five years old, very deaf, but enjoys coming to the Community Church from Orland, ten miles away.

* * * *

The Friends Meeting in Grinnell, Iowa, has been experiencing some most trying times. For several years there has been a group in the meeting who have been out of sympathy with the Quarterly, Yearly and Five Years Meeting. Of late this antagonism has been increasing and then culminated in an effort to move the entire Monthly Meeting to another Yearly Meeting. At this juncture the Quarterly Meeting appointed a committee which resulted in checking that particular move. At the last session of the Monthly Meeting some forty members, including Grover Simcox, the pastor, asked for their memberships to be transferred to Highland Avenue Monthly Meeting of Ohio Yearly Meeting. Grinnell Monthly Meeting will continue and is being aided by the Quarterly and Yearly Meeting. There is remaining a splendid group of Friends who, though few in

number and not possessed of large funds, are determined to conduct worship and work after the manner of Friends. Charles Russell is Clerk of the Monthly Meeting. Anyone having business with Friends in Grinnell should address him.

* * * *

Many students in the University at Urbana, Illinois, have wished for a Friends Meeting and now one has been formed in Urbana-Champaign and a meeting for worship is held at 5 p. m. every Sunday. The first meeting was held on Armistice Sunday. Two business meetings have been held, preceded by pleasant supper parties. The average attendance at meeting has been twenty and Friends are being discovered in the community whose names are being added to the list. Different branches of the So-

ciety of Friends are represented and several are graduates and former students of Earlham College. Ralph W. Lane decided he wanted to become a Friend, and finding no meeting within reach of his home joined by correspondence the Philadelphia Meeting at Fourth and Arch Streets. All seem to be so happy to be thus meeting together.

PLAN GOLDEN WEDDING

Enos and Mary M. Harvey wish their many friends and fellow workers in their various pastorates and fields of service during their forty years in the ministry to know that they anticipate celebrating their fiftieth wedding anniversary on December 25, 1929.

They now live two miles southwest of Fairmount, Indiana, in their small farm

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home, which has been remodeled for their comfort and convenience. In this home they were married fifty years ago, and are now planning to observe their Golden Wedding anniversary. They will keep open house in the afternoon, when they will be pleased to receive the greetings, either in person or by mail, of their friends and relatives.

MARRIAGES

WOODWARD-PYLE—At the home of the bride, Indianapolis, Indiana, November 5, 1929, Anna C., daughter of William L. and Mary T. Pyle, and Vestal W. Woodward. Virgil E. Rorer, minister. Anna Pyle Woodward is a member of Indianapolis Monthly Meeting.

DEATHS

DAVIS—At her home in Long Plain, Massachusetts, November 20, 1929, Harriet S. Davis, widow of Richard Davis, and daughter of William and Sophia D. Clapp, in her eighty-fourth year. Born in Rochester, Massachusetts, she came to Long Plain as a bride, uniting with the Society of Friends of which her husband was a member, and for almost fifty years was a loyal and active worker and teacher. Since the closing of the local meeting she has attended the Methodist Church, where she continued to find opportunities for service besides keeping an active interest in the Preparative, Monthly and Quarterly Meetings of Friends. Her courage and faith have been an example and inspiration to all who knew her. She had two daughters, Harriette M., who passed away January 11, 1929, and Anna D. Scales of Mount Vernon, N. Y., who, with her husband, Freeman M. Scales, and two daughters, Elizabeth and Ruth, survives her.

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DAILY BIBLE READINGS

Lesson for December 22. The Child in a Christian World (Christmas Lesson). Luke 2:8-20.

Golden Text: Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. Matthew 19:14.

M. The Birth of Jesus. Luke 2:8-20.
T. The Child in the Kingdom. Matt. 18:1-10.
M. The Child in the Church. 1 Sam. 3:10-19.
T. Formative Influences in Childhood. Acts 7:20-34.
F. Father and Son. Gen. 22:1-13.
S. Religious Education of a Child. Acts 22:1-10.
S. World Made Safe for Childhood. Isa. 11:1-9.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.